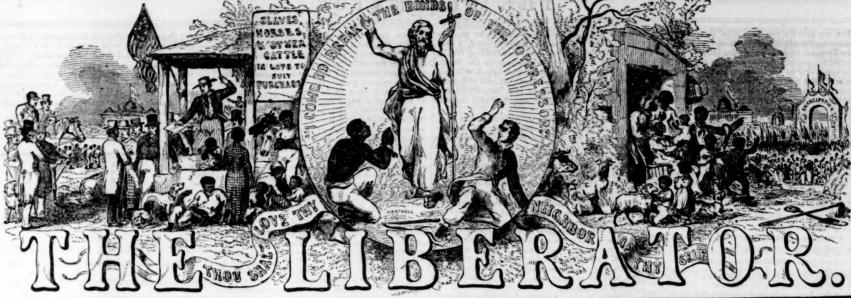
disements making less than a square intimes for 75 cts .- one square for \$1 00. The Agents of the American, Massachusetts, a and Ohio Anti-Slavery Societies are aureceive subscriptions for the Liberator.

ites. - FRANCIS JACKSON, ELLIS NO. EDMUND QUINCY, SAMUEL PHILBRICK, This Committee is responsible conomy of the paper-not for WM. LLOYD GARRISON, EDITOR.



OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN ARE ALL MANKIND.

TAL AND ANIMATING SPIRIT OF THE NA-TIONAL GOVERNMENT.'-JOHN QUINCY ADAMS

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TOL. XXII. NO. 10.

BOSTON, MASS., FRIDAY, MARCH 5, 1852.

WHOLE NO. 1104.

repeat it, 'He is not the man for me.' If he has a

NO UNION WITH ELAVIECLIES! THE U. S. CONSTITUTION IS 'A COVERANT WITH DEATH AND AN AGREEMENT WITH HELL.'

Yes! it cannot be denied-the slaveholding

lords of the South prescribed, as a condition of their

assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves The first was the immunity, for twenty years,

of preverving the African slave trade; the second was

the stipulation to surrender fugitive slaves-an en-

gagement positively prohibited by the laws of God,

delivered from Sinai; and, thirdly, the exaction, fatal

to the principles of popular representation, of a representation for slaves-for articles of merchandize, under the name of persons. . . To call government thus con-

stituted a democracy, is to insult the understanding of

mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the

government of the nation is to establish an artificial

najority in the slave representation over that of the free people, in the American Congress, and thereby

to make the PRESERVATION, PROPAGATION

AND PERPETUATION OF SLAVERY THE VI-

Refuge of Oppression. EV. DR. DEWEY ON THE BLAVERY QUESTION.

n from a pamphlet copy of a Lecture, rethe Mercantile Library Assohe city of New York, by Rev. ORVILLE the Laws of Human Progress and Modern delivered also in Boston, Pittsfield, &c. hel now let us come to the great and terrible

arbles

EDALE

ook!

E AND

LES!

now let us come to the growth I am tak-certain questions, this, the greatest of all, be emitted; and on this subject, let me say, there to my position. I am not an ultraist. certain extent, sympathies with both the his question; I respect the feelings and the people of the South; I share the I am still more desirous to use the ich I have craved this evening, of speakech which I made in Pittsfield, last win-

so in a lecture which I delivered in Bos-not discuss the present Fugitive Slave he I was immediately represented as a case for it, but rather addressed myself ion whether we at the North could, in ald our assent to any such bill-to any at should give the Southern master the power ald we make our Northern cities 'cities ircumstances, we do not think it right asylum and protection'? That was conscience and humanity to say to the You shall not have your slave; we will not endition; we will have no law about it, The abolitionists themselves might have e to decide, not whether this (to them so odious) aid be obeyed, but whether any law of the uld be obeyed. After the publication of that I received a letter from a friend, saying eech has been read among us with much in; even the greatest of our abolitionists hing to say against it, but that you ought to enounced the present bill.' I replied, 'Tell end, that of the two, I am the greater abolifor I so detest all figitive slave bills, that I rdly patience to go into detail and discrimi-to say which is better and which is worse.' did not demonace the bill for other reasons. hardly competent to do so. It had been fram it was constitutional, whether it was the law that could be made, I was not prepared to Besides, when the tide of public opinion was as strong against the law as to threaten, in pinion, to break down the barriers of the Con-ion and the Union, I did not think it right to alcontents in decrying the law. I wished the question at once upon its ultimate merits. As I said in my speech- The abo ght themselves to see that they will never will not be distasteful to me.

am sensible that this language cannot be agree-to the people of the South. I am, doubtless, a I am, doubtless, a troversialist, being of no side, saying ing to satisfy any parthing right on both sides. But this, ly said : Nothing can make a tive slave bill palatable to us at the North; i to any such law, it is the most rejuctant Comion to a sense of duty. All men, North and the may easily under-tand that. The people of the the should take no offence at it; it is what they flumselves would feel, in a change of circumstan-rea. If a fugilive Russian serf or Algerine capized in the streets of Charleston, to be ne back to bondage, every humane and high-aded man there would behold the spectacle with nin and indignation. And if a man, albeit of a Berent color and lineage from my own, yet a man, and a man, too, perhaps, who had lived ten years ere by my side, and had done me kindly offices,ha man were caught before my door by the sem emissary, and manacled, to be remanded to y, my tears would start, and my blood would dignation and pity at the sight.

a the master and the slave, it is the infliction of a great wrong. It may be our duty not to interfere d, and this is one; but it is not our duty to suplings of justice and humanity that ari nd this, and it much concerns them to undernd it; for they have essentially hart their position er, in my opinion, have left things as they -left the law to stand as an acknowledgment onstitutional right-but, at the same time, it full into desuctude. They recover a few Javes—a very few; but they outrage the sentiments of all mankind. They do not want among them the om they recapture-certain as these men when carried back, to spread disaffection an be persons of a better ing their slaves, and more fit for freedom. hey had better let them go. As I have known arehalders to say, 'If one of our slaves escapes, e shall not pursue him; he has a natural right to free; if he makes that perilous struggle for freemakes that perilous struggle for freemak om, let him have it; the most of our people do not rish to leave us; they are sensible that they are mined to take care of themselves, let this in in this way; we must accept the good and

our condition, and make the best of it.
it would be wrong for us to interfere between nater and slave, with any other force than that so, It is a part of our national compact. Our Union was founded, in part, upon that agree-zent. No Union can stand without it. And if we break the compact in behalf of fugitive slaves, selvy and as well in behalf of the rest? Yet the abolilosists themselves disclaim any intention, by force a law, to touch the body of slaves in actual possession of their masters. But why sof? One man of their masters. But why not? is on one side of a State line, and is a fugitive; ther stands ten feet or ten miles from him on the er side, and is in the hands of his master. Can a feet or a few miles make any difference in the pet of a few miles make any difference? I press the log, Why do not the abolitionists make a cruspen the South to deliver the slave? Is it because the slave is the Southern and upon the South to deliver the slave? Is it beinse we have made a compact with the Southern
lates to leave their slaves in their possession? But
a we have made a compact not to withhold, but to
interender the fugitive. I say again—Why do they
hat make a slave delivering crusade? Is it because
of the cvi, and mischief, and peril that it would intoke? Then I say, that the same argument
should restrain them from interfering to rescue the
fugitive.

approval, nor sympathy with the claimant; but sim-ple rendition. Delivering up' a slave, like 'deliv-ering up' a criminal or a man charged with crime, indeed, but also by the universal welfare, which is ever s not constituting ourselves judges in his case; but coincident with the right. it is simply saying to a neighboring sovereignty,
We leave him to you; we do not interfere to protoot the first in 1. tect the fugitive.

be the terms of the present bill. There was no trial by jury before, no writ of habeas corpus. The court now constituted is as respectable, the investigation as ample as before. There is no serious danger, and positive apprehension that free men, i. e., men by birth or purchase free, will be remanded back to slavery. There is no reason to think that many per-kind of fugitive slave law. ons will be reclaimed, any way. I do not believe that ten persons have been recovered, or that twenty ever will be. The real offence, I repeat, lies in the re-enactment of the law. I believe it is felt by it must be rejected on this account; that it is not rere-enactment of the law. I believe it is felt by many, in this country and in England, that it is a base subserviency to Southern threats, or a sacrifice of principle to policy. I do not so regard it. I believe it was right thus to reassure the Southern States, since they required the reassurance, that we did not mean to interfere with their system, nor to violate the compact of the Constitution. And if we did not and do not mean to do this; if we do not mean to do this; if we do not mean to open an asylum for Southern slaves in the North, then it was not unmeet to make a declaration that should prevent them from seeking it; and such I understand really to be the main purpose and effect of this Fuguive Slave Bill. It will not be the means, perhaps, of apprehending twenty slaves; but it will probably prevent hundreds from coming here. And if we not mean to have them come here, not to hold out any lure to them; if we do not think that the pleasure of many at the South to represent us this is the way to avert from the nation a great and as ferocious and selfish fanatics; and of many at the

man, instead of indulging in vague, and, may be, eloquent declamation, should take some decided ground upon this subject, to be brought to a right conclusion. What do you say, I ask? Would you, as the member of a national sovereignty, American problem. or English, propose rudely to violate one of the written bonds of your Constitution? Do you, as an American citizen, mean to say to the Southern States, 'We will break our covenant with you, come what may. We will not wait to reason; we will not wait for any legal modification; we will break the bond to-day.' You do not, you never did, say that. There has been a Fugitive Slave Law in existence all along; you never took any such ground with regard to it. Well, then, if you do not propose to overthrow the Constitution and break up the Union, you must acquiesce in some kind of a Fugitive Slave Law. And it is in vain to say that the present law is so much worse than the former, as to justify a resistance now, when you never thought of it before. In fact, it is not worse, but better, for the slave, than the former.

The declaration on this subject may be eloquent; have received letters from gentlemen, both at orne and abroad, full of eloquent expostulation, full of beautiful pleas for humanity. I sympathize with those pleas. I would make the case of every man— American, English, or African—my own. If there those pleas. I would make the case of every man— American, English, or African—my own. If there be wrongs, if there be stripes, if there be sorrows in the world, I would feel them as if they were inflict-ed upon myself. And I must take the simple leave to say, that I see nothing in the humanity of abolition writers and speakers that makes me feel that I must writers and speakers that makes me reer than a humble myself in its presence. Sorrows and wrongs the party structure of society. enough there are, in the very structure of society, and we must struggle out of them as well as we can. But when that fathomless abyse of calamities and orrows is opened to me, that would be made by the sundering of our national bond, I must pause, I must deliberate, I must consider with anxious and painful care what is my duty; and that is what I have endeavored to do.

I say I must consider. I must consider the great I say I must consider. I must consider the great bond of the Union, which we must not break; and I must consider the rights of the fugitive too. Liberty is his only proper right; and I believe that every slave-master feels it—feels that he himself would essuccess as to induce a very large emigration from the slaveholding States during the next year, as very impulse of himmanity to do so. I can conceive, indeed, of a higher thing than this impulse. I may be reminded of the case of Socrates bowling to the majesty of the Athenian law, and relocalities.

But here, it will be said, is the point where the question of conscience presence: 'The fugitive has a right to be free: if you help the master to eatch and hold him, you winds the iright, and it is a sin before. Heaven.' I answer, that the compact does not bind me, and no bili formed in compliance with it, ought to bind me, to do any such thing. 'What!' it may be said, 'do not the constable, and the commissioner, and the bystanders, lend there is al?' Do they not eatch, and hold, and evaleate the main as a slave before they touch him, and no nation can make him to be that which he is. But suppose it were otherwise. Suppose that South Carolina were a foreign State, and that we had made a convention with her, in the very works of our Constitution. What is that bond? Not to catch, hold, or enslate ment; and I can only wonder that any man should to be that the meaning, then, it will be asked, of the legal process that precedes this delivery?' I understand it to be this. We will not let irresponsible persons come into our territory, and seize whom they will, and bear bin off to bondage. If you claim any man as owing you service, you must prove that he is the man you say he is, and not another. You must prove this, and here him off to bondage. If you claim any man should as one of the legal contains and the first off the legal process that precedes this delivery?' I understand not to be this. We will not let irresponsible persons come into our territory, and seize whom they will, and bear bin off to bondage. If you claim any man should so have been a convenience with the man you say be its, and not another. You must prove that he is the man you say be its, and not another. You must prove the his, according to the forms of law. The legal man you say be its, and not another, You must prove this, according to the forms of law. The legal transport of the legal is not an another than the world. Conscience—man to repeat it?—conscience is the shall shall take him before the legal commissioner; it so and claim the ground of

man you say he is, and not another. You must prove by so as any abolitionist in the world. Conscience—this, according to the forms of law. The legal marshal shall take him before the legal commissioner; ground on which I stand. Continually is it said his case shall be legally examined; and then, if he is given up to his master, we simply promise you that there shall be no rescue with the strong hand; ere to the State, or to State expediency. No; civil order and the course of the law shall be protected, though the posse comidatus be called out for take the bare instinct of conscience for their guide—the purpose. I repeat it the bill does not not be state, or to State expedience. They the purpose. I repeat it; the bill does not make us we profess to take the wisdom of conscience for slave catchers. The Southern master, or his agent, ours; they take one view of the matter—we are lays his hand upon a colored man here at the North, and says, 'This is one of my people, and he must come with me.' The bill says, 'Stop; you must not overlooked. The principle of conscience is one take this man as one of your people till you have thing—the application of the principle is another proved that he is such. I lay my hand upon him to thing. The former may be right—the latter enproted him, till you have established this fact. If tirrly wrong. What great moral mistake was there you make out your case, then the Northern citizen is bound by the Constitution and the law of the land that honestly, under the plea of conscience! Religious the constitution and the law of the land that honestly, under the plea of conscience! not to interfere in the matter. The master may take gious intolerance, political proscription, wild fanathis slave—it is his own affair. And if there shall be licism, wrath, malice, and all uncharitableness, have any attempt at rescue, the bystanders are required, ever had that plea. Conscience is no more exempt as they are in all cases of resistance and violence, from aberration than any other principle. Its very to sustain the law and the public order.' elevation may be an exposure. It derives from The point here involved is doubtless, most material. Heaven, and will not hear of earth-born question of The point here involved is, doubtless, most material. Heaven, and will not hear of earth-born question of I firmly deny that it was ever meant by the Constitution that we should assist the master to catch or carry back his slave. The language of the instrument is, that he 'shall be delivered up.' This phrase by excessive light. It is made giddy, by the pure very naturally expresses what would follow as the result of the civil process, supposing the claim to be made out. The fugitive is in the hands of the court of the legal authority appointed to decide upon his case. The court 'delivers him no'—i.e., much of the hard censure, cruel defamation, and apon his case. The court delivers him up'—i. e., it simply says to the claiman, 'You may take him.' moral ruffianism, that we see to-day has its origin in the action of the court is not aid, nor assistance, nor this instinct of conscience! Men were not made to be

Indeed, the real offence in this matter seems to in the re-enactment of this law at all, and not in Southern slaves would not be right; they are not

And, Fourthly: That the present law is not more

teans, perhaps, of apprehending twenty slaves; but ren of the South. And yet we spend all this dread will probably prevent hundreds from coming here. overshadowing peril, it is proper that we should North to heap opprobrium and indignity upon men as say so. ay so.

kind, and generous, and honorable, and conscientiou

In truth, as it seems to me, it only needs that a
as ourselves. One thing, at least, is perfectly plair

From the Charleston Courier.

The strong feeling lately exhibited in the mining districts of California, in favor of introducing slave labor into that portion of our territory on the Pacific has, we perceive, had its effect on many citizens on the Atlantic coast, who, well aware of the innumera-ble advantages that would accrue to them, were they permitted to employ that particular description of property in the gold regions, are daily making ar-rangements for the transmission of themselves and slaves to that section of our possessions; and that fine steam-ship, the Isabel, has on several occasi had on board several passengers, with their servants en route for the Pacific. On her last trip, she tool en route for the Pacific. On her last trip, she took out a large number, among whom, as we learn from the Yorkville Remedy, were twenty young men, with as many negroes, from Berke and Catawba counties, North Carolina—some, says the Remedy, hardy looking fellows, who seemed bent to have their share of the gold dust, if hard work or hard knocks can bring it. The following is a list of their names:—R. R. Perkins and four servants, Thos. Walker and three do., T. J. Corpening and one do., W. A. Wallace and one do., Bart. Berry and one do., T. Avery and one do., J. Keller and one do., Patton Pearson and three servants of R. C. Pearson's, Jackson and William and two servants, Robert Long, Wilburn Patton, and two servants, Robert Long, Wilburn Patton Thomas Walker, William Dorsey, Henry England Philo Taylor, Michael Keller, Isaac Whisenhunt Monroe Webb, Daniel Hicks, Joab Hicks, and three

servants of Jas. C. Smyth.

We understand, likewise that several other parties from North Carolina are about starting with their slaves, and that the agent in this city for the Isabel

is as omeial quality and function. It is Blackguard ism Representative and National.

It does not die out. It is like a religion. The high priest disappears, but the altar stands; the robes are transferred to other shoulders, and the rite goes on. Foote was once the great National Blackguard. He went away to fresh fields and pastures new, but his place was not vacant. Borland succeeds him, a very vile and brutal blackguard, breaking noses, and swaggering about cutting throats. Then others come up and claim the glory of representing the National Blackguardism. On Wednesday it was Stanly, of North Caroline, (et tu Brute!) and Giddings, of Ohio. And so it goes. What matter if the other interests of the neglected, so that Blackguardism be honored and served?—N. Y. Tribune.

The Tribune is reckless in its language towards Mr. Giddings. Mr. Giddings 'a National Blackguard'? And is this man, whose constancy in Freedom's cause has made him an object of hate to its worst enemis, to be branded as 'a National Blackguard' by a journal which professes to labor in the same cause? Mr. Giddings is advanced in years, the constitution of the United States is grossly outside and industrions members, distinguished always by his support of measures demanded by the spirit of progress and humanity, and rarely has he indulged in personalities, except in self-defence. Its speech on the question of printing the New Jersey resolutions was brief, in order, and free from attack on invividuals. True, he went so far as a name as well as a genus we could wish banished from the Halls of Congress—but he used the term to designant a class, not a particular person; and towards the saveholding members his language was plain, but courteous. The purely personal attack inhing could excuse or palliate it; and yet the Tribune, overlooking all this, pours out its wrath whout stint upon both parties equally, making no distinction between the assalant and assauled, butween the virulence of a wanton attack and the irritation of a defence suddenly and unexpectedly provoked. The remarks of Mr. Giddings, which, from the report in the Republic, must have been quite unobjectionable in their tone, were made the occasion, by Mr. Stanly, for one of the most acrimonious personal assaults which even Mr. Giddings, which, from the report in the Republic, must have been quite unobjection abeliant heir tone, were made the occasion, by Mr. Stanly, for one of the most acrimonious personal assults which even Mr. Giddings has ever enduced for the face of the most acrimonious personal assults which even Mr. Giddings has ever enduced for the face of the most acrimonious personal assults which even Mr. Giddings has ever enduced for the face of the most in the record without precedent or parallel. Such a special profession of the given the pro

WASHINGTON, Feb. 12 .- The severe scorching and lashing Mr. Stanly, of N. C., gave that archdemagogue, Mr. Giddings, of Ohio, delighted the
whole House and men of all parties. It was terribly
severe, and its terrible truth made it seem unmerciful. As Stanly laid on the blows, and Giddings winced, pity was mingled even with the sense of justice, that Giddings deserved it all.'—N. Y. Express.

Of course, such Billingsgate as that by which Mr. Stanly disgraced himself, 'delighted the House,' The taste of that dignified body has been for a long fr. Stamy one of that dignified body has been for a long ime established; and when Mr. Stanly went on to ransomed, for whom the Savior also died; and the call Mr. Giddings a dead dog, and talk about his having eaten negroes, and to boast of having cut him up in the caten negroes, and to boast of having cut him up in the caten negroes, and to boast of having cut him up in the caten negroes, and to boast of having cut him up in the caten negroes, and to boast of having cut him up in the caten negroes. Acc., &c., he knew perfectly how of Freedom unto the whole world. all parties.' If he had used such language in a re-spectable bar-room, he would have been set down as a voluble blackguard. Had he used it in a gentle-man's parlor, he would have been kicked out. But

man's parior, ne would nave been kicked out. But as he was only talking in Congress, as a matter of course, he 'delighted the House.'

Mr. Giddings may have 'deserved it all,' though upon such points we should not select the Express as high authority. But it is not usual for respectable men to try to convert a Hall of Legislation into a stee for the sake of giving nucleases were their

The Tribune is reckless in its language towards
Mr. Giddings. Mr. Giddings 'a National Blackguard'! And is this man, whose constancy in Freethis sale of free men is wholly unwarrantable, while

The conduct of Mr. Stanly is a clear indication that the Slave Power is as intolerant and proscriptive as ever. No man who efficiently opposes its pretensions can escape its anathemas.

So long as it can suppress debate, prevent all inquirity its purposes and schemes, it will not be suppressed by the suppression of this case to secure to these, its citizens, the blessings of the prevent all inquility, and to secure to these, its citizens, the blessings of the prevent all inquility, and to secure to these, its citizens, the blessings of the prevent all inquility, and to secure to these, its citizens, the blessings of the prevent all inquility and to secure to these, its citizens, the blessings of the prevent all inquility and to secure to the secure to suppression of the prevent all inquility. sings of liberty. We call upon the clergy to de-nounce this crime, and the crime which begat it, sla-very—and the criminals who support it. Let them quiry into its purposes and schemes, it will wear the mien of 'modest stillness and humility'; but, oppose its will, unmask its insidious designs, and in its sudden anger it drops all disguise, and stands revealed, the very Lucifer of God-defying Pride and Hate.—National Era.

Sings of liberty. We call upon the clergy to denounce this crime, and the crime which begat it, slavery—and the criminals who support it. Let them offer up prayers to the Author of all liberty, that He was free these men, and all men held in our country, and every country, from every oppression. Let them clothe themselves with the majesty and thundred the crime which begat it, slavery—and the crime which begat it slavery—and the crime which begat and every country, from every oppression. Let them clothe themselves with the majesty and thun-der of Heaven, and say unto the tyrant and hypo-crite every where—Depart from me, ye that work iniquity.' Inasmuch as ye have done it not to one

of these my brethren, ye have done it not to one of these my brethren, ye have done it not unto me. We call, finally, upon every heart which beats for humanity, in which either the love of man or the fear of God dwells, to unite for the overthrow of American can slavery as a wrong to others, and a curse to ourselves—as a national degradation, sin and shame— as a subverter of all law and order—as a frightful example to men who love freedom, and before the God of freedom,—that millions of enslaved may thereby be ransomed, for whom the Savior also died; and that

From the American Baptist.

ROSSUTH AND HIS MISSION. DEAR BRO. WALKERS

Amidst the dust of the great republican farce, not being acted on the national 'stage,' I am constrained to speak out. From the proposal to authorize the President to send a vessel to Turkey to bring Kosable men to try to convert a Hall of Legislation into a stew, for the sake of giving unpleasant men their 'deserts.' Mr. Stanly once had a high reputation for qualities which such performances as that which the Express extols, will speedily render traditional. The above is from the New York Times. This Stanly was one of the Whig candidates for Speakers at the commencement of the session, and received the votes of several Massachusetts Whigs.

The secondary of the Stands and Stands, whose names in history, when truth and righteousness prevail, will blaze with the votes of several Massachusetts Whigs.

Stanly was one of the Whig candidates for Speaker at the commencement of the session, and received the votes of several Massachusetts Whigs.

SLAVEHOLDING BLACKGUARDISM.—On the first page will be found the telegraphic report of a war of words between Hon. J. R. Giddings and Mr. STANLLY of North Carolina. It is not to be supposed that the report is by any means too favorable to Mr. Giddings, and yet it must be apparent to the render that he gave no provocation, in the remarks he felt called upon to make, for the vulgar and indecent language used by Mr. Stanly. The latter was no doubt employed by his Whig associates from the North as well as the South, to assail Mr. Giddings, and, if possible, to browbeat him into silence, or provoke him to disregard the rules of the House of a man like Mr. Giddings, ever watchful of the interests of freedom, and ready to rebuke the insolence of the South and the subserviency of the North, is no doubt a great trial to the patience of the slaveholders and their truckling allies; but we think it will take more than the vulgar insolence of Mr. Stanly, and the jeers of his backers and sympathizers, to distant the serenity of the venerable member from Ohie, still more to silence or overawe him. Is it not humiliating that Nothern members of the House could so degrade themselves as to prompt the North as it by and laugh at his vulgar abuse of a venerable and noble-minded man?—Penn. Freeman.

repeat it, 'He is not the man for me.' If he has a mission that smothers the inherent principles of universal liberty, it had better, as it probably will, fail. If he means liberty for all, why not make himself understood in the right direction? If he loather serfdom, and does not speak so that the oppressor feels, he should be classed with Cox and Hoby, who could speak out away up in New Hampshire, out of sight and hearing, but shrunk before the brazen face of the wangteeler, and his clercal archapits like. and hearing, but shrunk before the brazen face of the man-atealer and his clerical apologist, like a conspirator. Who is it, making this mighty fuss? (I regret to say, some of the tried friends of suffering humanity are drifted in the middy current of popular fury.) But, I ask, who are these noisy lovers of liberty? Where should we probably find them, if liberty for the slave and 'free colored man' were to be discussed? With Rynders, or with those of 'property and standing' in 'digniwith those of 'property and standing,' in 'digni-fied silence,' who, with a smile of approbation, could see 'Liberty Hall' burned to its foundation? I should advise that lady in Norwich, Connecticut, who sent her 'merest trifle' (\$25) to Kossuth, as stated in her letter in the National Era of the 29th January, to have appropriated it to the repairing or rebuilding of Miss Crandall's 'school-house for colored children,' that was mobbed down some years since, in that State of 'steady habits' and female patriotism. I abominate, yes, from the very depths of my soul I abominate, yes, from the very depths of my soul I abhor, such spurious, such sham philanthropy. It only caters for the vitiated appetite of this generation, and is directly calculated, whatever may be its design, to bedim the sight, stupify the public conscience, and lead many who would choose the 'right,' in the wrong course. I would choose the 'right,' in the wrong course. I honor the man, who, like Wendell Phillips, Esq., of Boston, has a heart, and courage enough to brave public opinion, and speak his honest convictions, I honor the editor, too, who, like our Douglass, as his only apology for publishing those convictions, says, 'To those who may not be satisfied with the views maintained in it, we can give no better advice than to ask them to reperuse it.' What will become of the robbed bondman? What will become of the seris of the colored man? What will become of the seris of the colored man? the old world, if bleeding humanity must bleed on still, until frothy orators, with their class liberty, have obtained their ambitious object? Well might the down-trodden say with the frogs, 'It may be sport, and even liberty, to you, but it is death to us. The manner in which Kossuth treated the most respectful address (rather too crouching) of the colrespectful address (rather too crouching) of the coi-ored people of New York, spoke volumes. I may be squeamish; but I belong to the human 'race,' and that man who can smile on the cruelest of all des-pots, (slaveholders,) and either feel or affect diffi-dence in the presence of Henry Clay, a man of 'clay,' while the prondest monarchs of the old world

trembled at his name; I say, if he turn with a

cold disdain, no matter on what pretence, from the respectful address of men, he 'is not the man for me.' No, he is not my 'Messiah.' Yours, for equal national and individual liberty.

B. F. REMINGTON.

COLORED PEOPLE OF NEW YORK. Gov. Hunt, in his late annual message, took occaion to recommend a liberal appropriation by the egislature, for the removal of the free colored people of the State, under the auspices of the Colonization Society. He also presents the inseparable ac-companiment of all Colonization recommendations, viz: slander of the colored population. He talks of their 'inferiority'—of their 'life of servility and drudgery'—says 'their anomalous position forms one of the most serious obstacles to the emancipation of

The colored people, in an address to the people of New York, vindicate themselves from these charges with an ability which renders their inferiority to Gov. Hunt quite questionable, whether we consider their netoric, their logic, or their morals. In conclusion, they protest against the adoption of his recommen-dation to appropriate funds for their removal to Afri-ca, or anywhere else, for the following reasons:

First-Because the appropriation is unconstitution al. The 10th section of the 7th article of the Constitution states, that 'the credit of the State shall not in any manner be given or loaned to, or in aid of any individual association or incorporation.' The Auerican Colonization Society is an 'association' eign to the State, and unknown to its laws. By granting no matter what sum to that Society, the good faith of the State would be pledged to the cruel and monstrous doctrines on which that Society is founded—that a man has no right to live in the

Secondly-Because such an appropriation is ensecondly—because and all appropriate of this State, there are not fifty persons, all told, who desire to emigrate to Africa. Even the New York and Liberia Agricultural Association, no longer held to-gether by the cohesive power of electnosynary plun-der, is organized to send other persons to Africa— other persons having been conjured up for the pur-pose of lining the pockets of the members of the asso-ciation.

We need no State appropriation. Should it ever occur that we should be called upon to leave our native State, having means of our own, we shall not burden the public fund in our departure any more than we do while remaining at home. In consult-ing the mysteries of Providence, touching such de-parture, and with his face turned toward the East, our worthy Chief Magistrate has not been vouchsafed the true reading of the auguries: Intonuit larrum: the road is short to Canada: from whose fertile fields the road is short to Canada; from whose fertile fields and equal institutions, we might be permitted to witness the prosperity of that State, which, in giving us birth, has entwined in its commonweal every fibre of our being; this would take away half the bitterness of exile, and would leave us the privilege, should peril come to her, of baring the breasts of black men as a shield to whatever blows may be aimed against the heart of the Empire State.

Thirdly—We arotest against such appropriation,

the heart of the Empire State.'

Thirdly—We protest against such appropriation, because the American Colonization Society is a gigantic fraud, professing to love, while it systematically encourages hate among mankind; professing to liberate the slave, while it binds more firmly the chains of the enthralled; professing to give peace, while it is the last stronghold for the organized distributes of the series Union, professing to evanturbance of the entire Union; professing to evan-gelize Africa, while it harries to its shores a populagelize Africa, while it harries to its shores a population which has the best reason to hate Christianity which sends them there; with no other merit than that of a cold, crafty, implacable hater of the colored Americans; it pushes its Jesuit head among high and low; a moulder of, and a profiter by a diseased public opinion, it keeps alive an army of agents who live by plundering us of our good name.

And lastly—We protest against this appropriation, because we remember those that are in bonds as bound with them; bone of our bone, and flesh of our flesh, may evil betide us when the hope of gain, or the fear of oppression, shall compel or persuade us to forsake them to the rayless gloom of perpetual slavery.

Adopted by the State Convention of Colored Cit cens in the City Hall, Albany, Jan. 20th, 1855. J. W. C. PENNINGTON, President.

WILLIAM MATHEWS, & Secretaries.

WE

Your Take

ng beer

PETERBORO', Feb. 20th, 1852. GOVERNOR HUNT:

DEAR SIR: - I see, in the newspapers, that some If trust not many, of the members of the Legisla-ture are disposed to respond to your call for help to the American Colonization Society. Just here let me say, and I take pleasure in saying it, that I do not inhaber you with the despisers and haters of the colored people. In my pleasant intercourse with you, to have given my proofs, substantial proofs, unvoored people. In my pleasant intercourse with you you have given me proofs, substantial proofs, un known to the public, of your benevolent interest is that oppressed people.
You have, suddenly, fallen in love with the Ameri

You have, suddenly, tailer in love with the American Colonization Society. You are deceived by it, as I was deceived by it. There is less excuse, however, for you than there was for me. My joining that Society was the folly of a young man. But that Society was the folly in your mature years.—
Again, when I joined it, it had not yet developed its
bad character. The Americani Anti-Slavery Society
not yet in being, had not yet, by the touch of its
Ithuriel spear of truth, revealed the hateful character. Innuited spear of train, revesied the naterial character of the Colonization Society. But you have joined it at a time, when, to use Bible language, the shew of its countenance doth witness against it, and declares its sin as Sodom, and hides it not.' I joined it as an ats sin as Sodom, and hides it not.' I joined it as an abolition Society. But you have joined it at that advanced stage of its existence, when it proves itself to be not only a pro-slavery, instead of an anti-slavery, Society; but when it has ripened into the rameasured calumniator of the abolitionists, and the unblushing defender of the slaveholder, and the dead-liest enemy of the scalars.

liest enemy of the colored race.

The American Anti-Slavery S. ciety was organized at the close of the year 1833. I welcomed its doctrine of immediate and universal emancipation—for it was, and had ever been, my own doctrine. Express the state of the s if left to its free and natural play, evince ery heart, if left to its free and natural play, evidence its hatred of oppression. The outbursting sympathy of our countrymen with the eloquent Kossuth and his poor Hungary shows that even the Americans hate oppression. The Americans, although the have oppression. The Americans, although the greatest and guiltiest of all oppressors, are oppressors in only one direction; and they are oppressors in that direction, not because it is their nature to be generally held, of their in that direction, not because it is their nature to be such, but because, as it is generally held, of their prejudice against color. This prejudice is, certainly, in t natural. I owe it to no better or other nature than my countrymen have, that my bosom is, and ever has been, a stranger to this insane and soul-shrivelling and murderous prejudice. That negroes and Indians were among the companions and playmates of my childhood, is perhaps sufficient to account for my freedom from it. This prejudice is, after all. my freedom from it. This prejudice is, after all, but the proximate cause of our disposition to oppress our colored brethren. Nor is it the only proximate our colored brethren. Nor is it the only proximate came. Shavery, which has created this prejudice, has also laid us under political, ecclesinstical and pecuniary temptations to appress them. So far from natural is this prejudice, that nothing of it can be nd in any part of the world, save where the whites have put the stigma of slavery upon the blacks. In vain you will search for it in Continental Europe, or in Asia. And yet, your Message repeats the off-reclaim that the two races must somer or later be sepe discriminating mind of Washingt Hunt, (and it is not easy to find one more discriminating,) should not have allowed itself to be imp sed upon by this piece of Colonization nonsense, or by the other pieces of Colonization nonsense, which from their way into your Message. One of these is, that to the slaveholders belongs the subject of slavery; and that the 'interference' of others with it is 'mis-lirec'ed philanthropy.' But as well may you say, to the drunkards belongs the subject of drunkenness, and that the temperate cannot unde stand it, and cannot know how to deal with it. As well too may you say, that horse-thieves only are competent to dispose of the matter of horse-stealing, as that slaveholders, or men-thieves, only are com-petent to dispose of the matter of man-stealing. The Colonization Society and Truth are very dissimilar teachers. Truth teaches, that the stand point, from which to survey a vice and determine how to attack it, must be outside of the circle of its power; and that he, whose mind is unblinded, and whose heart

Scarcely had the Anti-Slavery Society proclaimed the doctrine of immediate and universal emancipation, ere the Colonization Society made open war upo ere the Colonization Society made open war upon the doctrine; and opposed all emancipation, unless accompanied by expatriation. Its members then dropped off rapidly—so rapidly, that in the history, which Judge Jay soon after wrote of the Coloniza-tion Society, he mentions myself as the only immeof my head and the shame of my heart, I did not

is undebauched, by that power is the clearer observe

and the better judge in the case. Would you not tay: 'Give me anti-gambiers to put down gambling?

Give me temperance men to put down drunkenness : Give me the cluste to put down adultery? Why,

then, in the name of common sense, will you not say

Give me abolitionists to put down slavery? Ala

that you ever opened your ears to Colonization trash

There will be a great change in a dozen years. The Governor of this State, at that time, will not be tempted to rob the abolitionists of their merits. If

abolitionists—the men who have suffered every re-proach, and every loss, and flung themselves away,

this superlatively guilty nation shall be saved,

for their nation's sake-will be its saviors.

quit the Society, until the year 1835.

But we will pass on to look at the Colonization
Society, as it now is. There is not one person in
all its membership, who is a confessed abolitionist not one who is willing to bear the reproach of that It says not a word against the social, fitical, or ecclesiastical wrongs of the colored man; not a word against the crime of refusing to eat or ride with him; not a word against his exclusion from the ballot-hox: not a word against the erection word against the Fugitive Slave Statute-a statute, which is of all statutes, Satan's master-piece. Indeed, the warmest defenders of this statute are to be found among its members. It sees men and women chased down under this statute, and plunged into the pit of sla very, and it is utterly careless and contemptuous of their horrid fate. It sees one State after another imposing, or attempting to impose, discriminating and onerous taxes on its already crushed and helpless free colored people; one free State after another res conored people; one free State after another excluding, or attempting to exclude, this persecuted people from its borders; and it never remonstrates against this devilism. Nay, this devilism is its own work; prompted by the spirit "hich it begets and nourishes, and performed by none more eagerly than by its members and advocates. The Colonization Seciets and solvers. Society apologises for slavery, and denies that it is sinful. It is, in a word, as infidel and inhuman, as the current religion—that conventional and spurious religion, which looks upon the battered and bleeding slave, and then passes by on the other side that conventional and spurious religion, which is di-vorced from humanity, and which forgets, aye, and devours the poor and small, in order to keep on better terms with the rich and great. And who are the officers of this Society? Many of them are slaveholders; and the President is Henry Clay himself, that notorious buyer and seller of men, women, and children, who has done immeasurably more than any other person to uphold and extend slavery. And who is the Colonization Society Agent, that has been in Albary the ursery winter. in Albany the present winter, for the purpose of gain ing favor with the Legislature for your unhappy re endations? It is the same man, who commendations? It is the same man, who argued in his Colonization newspaper, a year or two ago, that it is dishonorable and dishones for a slave to run away from his master. As if this Reverend hypocrite would not, were he a slave, run away from hi master, if he could! Ay, and as if he would not make mince-meat of his pursuers, rather than suffer him self to be carried back by them!

Such is the American Colon zation Society! And is such a Society fit to be entrusted with the interests and disposal of our poor, hunted, tormented killed-all-the-day-long' co ared brethren? If it is then are wolves the fit that lians of lambs. Nevertheless, your Message tolis up this Society as the friend, the best friend, indeed the only effectual friend of the colored people! Said I not truly, then, that you have been deceived by it? Sorry, howevat, as I am for this deception, I, nevertheless, am not astonished by it. I know well the Janus-face of nat astonished by it. I know well its double tongue. But for that faous-face and that double tongue, it could be not have succeeded in getting so much of my time never have succeeded in getting so much and ten thousand dollars of my money. never have succeeded in getting so much of my time and ten thousand dollars of my money. It has its phrases for tickling the ears of the slaveholder of the South, and its phrases for seducing the anti-slavery man of the North. It tells the slaveholder that the removal of the free colored people that the removal of the possession of his will leave him secure in the possession slaves; it tells the anti-slavery man that the Colo-pization Society is the agency for breaking up sla-very, and for civilizing and Christianizing Africa.

Yes, my dear Sir, you have been deceived by the falsehoods of the Colonization Society. I beg you to be deceived by them no longer. If you will look into the Society with your own eyes, you will wash your hands of it as soon as you can, and as clean as you esn. But it is not by its falsehoods only, that you have been deceived. It is by its fancies also. I well remember the impressions made on my romantic and enthusiastic spirit by the pictures, which Henry Clay and others were accustomed to draw of the thriving towns which would, ere long, fringe the whole coast of Africa, and of the quick succession of ships from our shores, laden with 'missionaries in the cause of civilization, republicanism, and Chris, in the cause of civilization, republicanism, and Chris, you coully add—'Any great improvement of the intensionaries those whom, whilst in America, the Colonizationists are wont to designate as 'black vagabonds' and 'black rascals!' But

'Where now are the pictures that fancy touch'd bright?'

Alas, they are all unrealized. Like Prospero's beautiful and gorgeous creations, they

'Are melted into air—thin air.'

During the thirty-five years, since the Colonization Society was organized, the millions of colored people in this land have doubled, and far more than doubled; whilst of a!' who have been taken to Li-would be glad to get hold of—if. the nort time I would be glad to get hold of—if. the nort time I would be glad to get hold of—if. the nort time I would be glad to get hold of—if. the nort time I would be glad to get hold of—if. the nort time I

earth-governed colony.

The people of African descent on this continent, and on the neighboring islands, exceed ten millions. How visionary the idea of removing them to a distant part of the globe!—and that, too, when their whole hearts are against it! Irish emigration is often referred to, to illustrate the practicability of this ten referred to, to illustrate the practicability of this length of the case, there is a will to emigration and the sent of such despair, as shall make them willing to be ten referred to, to illustrate the practicability of this removal. But, in that case, there is a will to emigrate; and if 'where there's a will, there's a way, so is it that where there's no will, there's no way. Again, how absurd it is to liken the feasibility of seating millions of persons on a wild and barbarous coast, to that of adding such numbers to our popular coast, to that of adding such numbers to our popular will be aleased of its colored inhabitants, will be aleased of its colored inhabitants, tion. This addition could not disturb our public or-der, or unsettle our consolidated institutions. But an accession of five thousand a year to the handful of people in Liberia would overwhelm them, and subvert their government. The immature Colony could well their government. The final state of the could not control it. The feeble Government could not control it. Do you say, that it is not proposed to remove the whole ten millions? But does not your argument for removal of all?—for the removal of the blacks of Brazil, as well as for the removal of the blacks of Brazil, as well as for the removal of the san of more perfect truthfulness, or more transparance, a san of more perfect truthfulness, or more transparance. blacks of Brazil, as well as for the removal of the blacks of America? Your doctrines is, that 'the two races must be separated.' Do you say, that it is proposed to remove the free blacks only? Yes, but with you the Colonization scheme is one of but with you the Colonization scheme is one of but with you the Colonization scheme is one of but with you the Colonization scheme is one of but with you the Colonization scheme is one of but with you the Colonization scheme is one of but with you the Colonization scheme is one of but with your scheme. but with your purpose in removing the free blacks is chiefly to make room for the emancipation and removal of the slaves. If this is not your pation and removal of the slaves. If this is not your clay may have been a less guilty and dangerous slaveholder than Mr. Polk; or Mr. Polk may be a guilty and dangerous slaveholder than Mr. purpose, then you belong to that class of Colonizationists who are nakedly at work for the slaveholderers;—at work to rid them of the great source of dissatisfaction to their slaves, and the great source of peril to their investment in human flesh. But to that degraded, savide class of Colonization to the colonization of the of peril to their investment in human nesh. But to that degraded, servile class of Colonizationists, you do not belong. It is mainly for the purpose of promoting the emancipation of the slaves, that you are a Colonizationist. Do not be alarmed. I have not a Colonizationist. Do not be alarmed. I have not state of his health and hopes. Those editors who state of his health and hopes. sing the noble song of the noble Garrison ;

I am an Abolitionisty I glory in the name, hough now by Slavery's minions hissed, And covered o'er with shame.'

hey will come to it. A dozen years hence, the may be found singing it with all the spirit with which

to this question is, that the whites hate them, and to this question is, that the whites hate them, and wish to get rid of them. I am aware how common is the answer, that the blacks cannot rise in the presence of the superiour race.' But why can they not? It is only for the reason, that the whites will not let persons would have them colonized in Canada, and they have the property of the work of the persons would have them colonized in Canada, and they have the property of the persons would have them colonized in Canada, and they have the property of the property of the persons would have them colonized in Canada, and they have the property of the persons would have them colonized in Canada. It is only for the reason, that the whites will not let persons would have them colonized in Canada, and them. The blacks are willing to sit, and walk, and many in the West Indies. But why need they be them. The macks are willing to sit, and wark, and study, and work and worship by the side of colonized any where? They do not wish to be, the whites; but the whites will not let them. They are willing to hold office; but the whites will not let them. They are willing to get rich; but the whites will not let them. They are willing to be found in all the avenues to wealth and fame; but the whites it is their home, too, if being born in it would make it this whome.

I was right, then-was I not?-in saving, that it is hatred of the colored people, which calls for their ple has never dared to den expulsion from their native land. And what an unl, monstrous, and exceedingly wicked hatred The history of the world furnishes no parallel to it-nothing at all like it. There have, it is true, been instances in which difference in religion has stirred up one part of the people of a nation to hate the But, in the present instance, the hatred is towards those, who are not only of the same nation, but also of the same religion with the haters—towords those, moreover, who return not the hatred, but bear it patiently. We, the American whites, are purely natural, and for which, therefore, in a consistency of the constraint of the

the deep and ever multiplying wrongs which are in-flicted by the one party, and suffered by the other. Horrible attitude this, of the twenty millions toward the four! Among all the promptings of Satan, is there any thing more horrible 3 And now, what is your remedy for it? It is colonization. It is to renove out of the sight of the perpetrators of the infernal crimes, the poor, outraged, broken-hearted, desolate victims of these crimes. Wordsworth speaks of statesmen, who, in their impatience of the

have a broom still ready in their hands, To rid the

Surely, Washington Hunt would not number himse with such statesmen. Then let him be careful not to adopt their remedy. How far does his colonization remedy differ from the broom remedy? Alas, my dear sir, you have mistaken both the patients and the remedy! It is we the whites, and not they the blacks, who need 'treatment'; and the only remedy for our disease is the gospel remedy of repentance. Let the words of Joseph's brethren—'We are verilguilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and would not hear'—let these words come welling up from the depths of our penitent hearts, and you will have no further occasion for anxiety respecting the disposal of the blacks. Our hatred will then have ch statesmen. Then let him be careful i with such statesmen. Then let him be careful not to adopt their remedy. How far does his colonization remedy differ from the broom remedy? Alas, my dear sir, you have mistaken both the patients and the remedy! It is we the whites, and not they the blacks, who need 'treatment'; and the only remedy for our disease is the gospel remedy of repentance. Let the words of Joseph's brethren—'We are verily with a consensing our handse, in that we saw the

During the thirty-five years, since the Colonization Society was organized, the millions of colored people in this land have doubled, and far more than doubled; whilst of all who have been taken to Liberia, that frightful grave-yard, probably not three thousand survive. That the emigrants would readily and harmoniously blend with the Africans was taken for granted. But it turns out, that they desise the Africans, as much as they are themselves despised by us. If we can hate the emigrants for their color, the emigrants can hate the Africans for their barbarism. It was also taken for granted, that very soon our colored people would all be eager to go to Liberia. I hear that several of them in the city of New York are, by some means, made willing, go to Liberia. I hear that several of them in the city of New York are, by some means, made willing, or, more probably, but made to say that they are willing to go. Extensive, however, as is my accompanies with colored people, not one of them tells no cent blacks. I nope that, if our next Governor shall feel it to be his duty to preach either to the whites or blacks, it will be to the former, and not to the latter—to the wicked whites, and not to the in-

quaintance with colored people, not one of them tells me that he is willing to go.

I am's ware that you have a cooler, steadier, safer temperament than I have. Nevertheless, I doubt not, that such pictures as the Colonization painters make, have had their effect on your imagination, as well as on my own. I hope that you will not get to trying your hand at making this sort of pictures. I began to try mine at it, more than a quarter of a century ago; and I now feel that I was very poorly employed.

Since q-aitting the Colonization Society, I have often wondered that I could be so blind to history. Since quitting the Colonization Society, I have often wondered that I could be so blind to history and philosophy, as to believe that a civilized people would mix with, and become a homogeneous people with the barbarians, to whose land they emigrate. Such emigration is fatal to the barbarians. Send missionaries to the heathen—but do not plant colonies among them. The former preserve—but the latter devour. Those men of God, Raymond and Thompson, have done more to civilize and christianize Africa than has been done by all Liberia, or than ever will be done by any other mere trading and earth-governed colony.

> country will be cleared of its colored inhabitants, may possibly be yet realized. But, however this may be, there is one thing of which Revelation has made us certain. It is that, in the end, it shall be better with the hated than with the haters-'well

a Colonizationist. Do not be atarmed. I have the called you an abolitionist. Yet awhile, this is an odious appellation: and, yet awhile, you shrink from it. Our priests and politicians are not yet ready to zation Society, will find, on reading his pamphlet. that he is still a cordial abolitionist, and a hater of the Colonization Society. It is true, that he believes that the policy of that Society has made, and will continue to make, America a 'Hell' to the colored people. But how much better does he make Liberia to be to them? Somewhat better, I America, he represents Liberia to be but 'Purgato-I sing it, as I write these lines.

But why is it necessary to remove the blacks?—

But why is it necessary to remove the blacks?—

to remove either those who are now free, or those who shall be made free? The only truthful answer The Colonization Society would soon beg to be saveled. ed from such friends.

They are willing to be buried by the side of the whites; but the whites will not let them.

It their home. Again, it is emphatically their home, from the fact that some of them, and many of their fathers, fought to defend it from foreign dominion. from the fact that some of them, and many of their fathers, fought to defend it from foreign dominon. The most unscrupulous slanderer of the colored peo-ple has never dared to deny the promptitude, cour-age and effect with which colored men encountered e enemy in the American Revolution, and in our subsequent war with Great Britain. But more em-phatically is this land the home of the colored people, because they have earned so large a share of it fields with their sweat and tears and blood—the sweat and tears and blood of their unpaid and lashextorted toil.

It is a superficial and mistaken philosophy, which argues that the colored people can leave, without luctance, and even with alacrity, a home so abund found guilty of hating our fellow-man, not for what he believes, nor for what he does, but (according to the common, and, at least, partially correct explanamade the drearer by what they have endured in it. be believes, nor for what he does, but (according to the common, and, at least, partially correct explanation of our batted.) for what he can, in no wise, help. We hate him simply because he is not made to our taste. We hate him for peculiarities which are purely natural, and for which, therefore, his Maker in which we have often been afflicted by sickness or purely natural, and for which, therefore, his Maker death, is forever sacred to our hearts. We love to explain it and to linear another it and to the common in which we have often been afflicted by sickness or purely natural, and for which, therefore, his Maker it and to linear sacred to our hearts.

Here we are, then, a nation of twenty millions of whites and of four millions of blacks—and the former hating and loathing the latter with all that intensity and perseverance indicated and measured by the deep and ever multiplying wrongs which are inflicted by the one party, and suffered by the other. Here they must remain to sympathize with their brethren in bonds, and to keep hope and courage alive in those brethren. Ever and snon they can be doing something to keep the slave from despair. For instance, how cheering to him must have been the instance, how cheering to him must have been the news of the Christiana triumph! Half a dozen such xhibitions of bravery and manliness, on the part of the free blacks, would emboiden the slaves to de-mand their liberty. By the way, the next generation will claim that there is nothing in all the annals of American heroism to surpass this Christiana triumph. And yet, James Buchanan, the presidential candidate, would give the cost from his back not to have it known at the South, that Christiana is in his South, that Christiana is in his

ing every county in the State against slavery.

another purpose, for which it is indispensable that the free colored people remain in this country, is that they may keep up the incessant cry in the ears of the slaveholding Pharaohs—'Let my people gu.' And still another purpose is, that their Douglasses and Wards, and their other strong and eloquent men, may continue to urge, as their complexion gives them special advantage for doing, the claims of the slaves upon the consciences of the whites.

But it is needful for the free colored people to remain in America, most of all, for the purpose of regaining their self-respect and the respect of others. It is here that they are to reform themselves, and, by the influence of such reformation, to reform their

the influence of such reformation, to reform their enemies. It is here that they must retrace their disgraceful steps. They must recover their self-respect in the presence of those who have seen them throw it away, and who have despised them for the shameful sacrifice. Thus will they save and bless themselves. Thus will they save and bless themselves. Thus will they following the whites. the whites. Thus will they kill the Colonization Society, than which, (always excepting themselves—for they are their own worst enemies,) they have no greater enemy. I said, that they would thus be the means of killing the Colonization Society; for whilst, on the one hand, it is true that nothing short of their volthe one hand, it is true that nothing short of their vol-untary debasement can make them willing to be shoved off to Africa, so, on the other hand, it is true, that their returning self-respect would leave the 'Ebony' line of steamers without employment. Sup-pose that, for the last fifteen years, the free colored people had sternly refused (as one man, at least, has, during all that time, besought them to do) to re-main in political and ecclesiastical parties with per-sons, almost all of whom will not consent to eat by their side, or even worship by their side; many of whom would kick them out of their parlors, and would kick them out of their parlors, and suppose, moreover, that, during all these fifteen years, they had been quitting the cities, where the mass of them rot, both physically and morally, and had gone into the country to become farmers or mechanics; suppose, I say, all this, and who would have had the hardshood to affirm that the Colonization Socioneeded to people would be, if as persecuted, oppressed and outraged as are the colored people; but I do say, that they are debased, deeply debased, and that to recover themselves, they must become heroes, rare heroes, self-denying heroes, capable of achieving a great moral victory—a two-fold victory—a victory over themselves, and a victory over their enemies. I referred to colonization in Canada. To such

colonization, there is comparatively very little objection. The thousand blacks collected in Canada are within seeing and hearing distance of their enslaved brethren. They have not deserted those brethren and gone away to forget them, and build up another nation, and make of themselves another people. They are in Canada for a season only. Day and night they sympathize intensely with their brethren,

from whom they are temporarily separated.

I spoke of the incessant and strong sympathy of the blacks in Canada with their oppressed brethren. Let me add; that, whether rightly or wrongly, they are, day and night, and incessantly, waiting for the arrival of the hour, in which to express that sympathy in the most decisive and effective forms. That hour will surely come, unless prevented by the repentance of the slaveholders; and when it shall come, the soon to-be sixty thousand blacks of Canada, who remembered, are the picked men, the heroes, the very dare-devils of the South, will constitute no inconsiderable element in that deadly strife, in which, to use the admonitory words of Thomas Jefferson. the Almighty has no attribute which can take side with the slaveholders. Men of blood are those Canada blacks—nourishing their revenge by the ineffaceable remembrance of the unutterable wrongs which they have endured, and by the tales of similar wrongs which fresh fugitives from the Southern prison-house are daily pouring into their ears. I conclude with saying, that if there are members

of the Legislature who wish to give money to the Colonization Society, let them give it from their own pockets, and not presume to give it from the treasury of the State. To give it from the treasury of the State is to throst their hands into 1.79 pockets, and the pockets of tens of thousands who, in common with ne, regard that Society as an unparalleled compound of hypocrisy and meanness and maligni-ty, and as the shameless servant of the slaveholders. We had rather be plundered by highwaymen, than have our money taken from us for the strengthening the hands of such a Society. Nay, we had rather our money were taken from us to buy daggers to plunge into the bosoms of our colored brethren—for the plans and policy of the American be overcharged. I am told,—it is a matter of indif-Colonization Society are more murderous than dag-Respectfully, your friend,

COLORED PEOPLE ACTING.

GERRIT SMITH.

It is gratifying to see that the colored people are not to be exterminated unheard. Large Conventions have been held in New York and Ohio, to protest against the efforts making to drive them ngainst the efforts making to drive them out of their native land simply for the convenience of slavery. Such a meeting was lately held in New York to hear the report of a delegation sent to Albany to present Gov. Hunt an address against the Colonization portion of his message, which, it is said, the hunkers required to be inserted for political purposes. The delegation was very politely received, and the belief to the wall, is it not? Why should not Kossuth utspects that the first wall will be the wall, is it not? Why should not Kossuth utspects that the mand of God may be more clearly seen in the victory. A great apostacy enables us to be winnowed, that the true and the uncompromising may be all the stronger in consequence thereof.

It is for Hungary that the American slave must go to the wall, is it not? Why should not Kossuth utspects that the hand of God may be more clearly seen in the victory. A great apostacy enables us to be winnowed, that the true and the uncompromising may be all the stronger in consequence thereof. entertained that he

address to the colored citizens of New York was is-Colonization scheme is a gigantic fraud; and fourth, because the colored people of the State remember their brethren who are in bonds, and wish to remain by their side to render them assistance and relief.

From Frederick Douglass's Paper.

LETTER PROM CALVIN PAIRBANK. DEAR DOUGLASS:—I am still in health, and though, as it appears, I am forgotten by the friends of the anti-slavery cause in the North and East, I have the utmost confidence in the principles they teach. I do not intend to complain for being neglected. glected; for I know the many outlets for their moncouragement; three months in jail, and rolling the alone. But I am not without friends. I hope, safter all, to be protected against the 'Despotism of America,' by the friends from Cincinnati, Ohio. Court will sit on the 23d inst. Mr. Lovell H. Rosseau, my attorney, informed me yesterday that Dr. Brisbane of Cincinnati would see that bail is secured before Court. In such case, I shall be compelled to go into trial in May or June, unless the money should be made up again. I do not think there is much danger in coming to trial, after an opportunity to ar-

freedom, in manliness and philanthropy. I am pre-pared to say, that a similar rescue in every county of this State would have the speedy effect of array-Let me be neglected, I shall not complain. If the die, but I do not wish to be ruled over by a master. Let me be neglected, I shall not complain. If the friends do not feel like helping me, like caring for me, truth is no less precious, though its standard-bearers should desert me. However, I am not worth troubling any man's mind with—I feel the least of all the disciples. I hope to see you again. Whether I do or not, for the present, 'Good bye.'

I remain yours for the slave,

CALVIN FAIRBANK. Louisville Jail, Feb. 4th, 1852.

The Liberator

BOSTON, MARCH. 5, 1852.

KOSSHTH

SPEECH OF WILLIAM LLOYD GARRISON At the Melodeon, Thursday evening, Jan. 29, 1852. MONOGRAPHICALLY REPORTED BY J. M. W. YERRINTON

MR. PRESIDENT:

I rise to open the discussion this evening, though ot in such a state of preparation as I intended to be, or as the importance of the subject demands.

We have in our country, at the present time, the most conspicuous man now living, who has been received with a degree of enthusiasm unparalleled in the history of the ages; who is electrifying the land by the interest which he has drawn around him,an interest growing out of the character of the mar himself, and the object of his mission. I refer, of many of whom would love to enslave them ;-and course, to Louis Kossuru, the Hungarian champion

Standing thus prominently before the world Kos. suth is a man not only to be looked at, but to be criticised. It is fair that he should have every thing conceded to him that is his due. Those who are in the right can always afford to be magnanimous in the Colonization Society lives upon the malignity of their treatment of those who are in the wrong; and the whites; but it is as true, that it lives upon the vol-untary degradation of the blacks. I do not say that the colored people are more debased than the white.

I hope that nothing will fall from my lips, this eve-ning, that will do him the slightest injustice. As for Hungary,-is it for me to express any sympathy for her fallen condition? Is it for me to declare my abhorrence of Austrian or Russian oppression, or oppression any where on the face of the earth? Does any man doubt whether my sympathies are with the down-trodden in Hungary, as well as in our own land? It is easy to sympathise with those who are oppressed abroad. There is no cross in the way-it oes not jeopard any one's life or character. But he who sympathizes with the oppressed here, where every thing is perilled by so doing, need not make any professions of regard for those in bonds elsewhere. The abolitionists have, from the beginning, based their movement on universal principles. It is as wide as the world, and has reference to man as man wherever he may be living, in whatever clime, or whatever may be the complexion of his skin.

I stand here, certainly with great regret and r luctance, to arraign the course pursued by Kossuth since his arrival here. He has been tried in the furnace, and the smell of fire is upon his garments. I rejoice, however, that such are the arrangements o an all-wise and merciful God, that there is no net. however evil, which is wholly evil; that is to say there is no act so entirely evil, that nothing good emanates from it. However badly a man may act, he cannot act so badly that "God shall not hedge him in by his fiat- Thus far shalt thon go, but no further. So that from the perpetration of evil, there often spring forth great and glorious results; though none the less culpable the evil door.

Great are the uses of apostacy! The poet of na ture tells us- Sweet are the uses of adversity.' S apostacy has its uses. Whenever a distinguished man, on whom all eyes are fixed, falters in the career of duty, it is not an unmitigated evil, though always to be deplored. We are so prone to rely on man that it seems almost indispensable that we should have, now and then, a great apostacy, to teach us the necessity of relying solely upon God. So, in this case. The admiration for Kossuth is unbounded, and there is great danger that those who are filled with it will be carried away from principle, and follow wherever he may go, simply through the power of ference to me whether it be so or not,-that some abolitionists are sensitive to any criticism which makes against Kossuth. This is useful; it enables us to know ourselves. I fear that the abolitionists are too many. Our army, indeed, is not multitudinous; but yet, as in the case of Gideon, it may need to be still more reduced in numbers,-to some three hundred, ont of their who lap the water with their tongues, -that the hand

entertained that he would veto any such bill as he had recommended. It was very wisely voted that it behooves them to take care of their 5000 colored answer, and the second answer, and the last answer. At a large State Convention held in Albany, an He is here for Hungary—that is number one, and the whole number. Well, that is precisely the cours and the colored citizens of New York was is sued, and is to be extensively circulated.

The address complained of the allusion made to colored people in the annual message of the Governor of the State of New York, and of the attempt to get an appropriation from the Legislature to aid the system of Colonization, as well as the remarks of the Governor in reference to their degradation. It is precisely the course of well, that is precisely the course or ordinarily pursued in our own country. We needed no such man to teach us how to be adroit or time-serving. Every party has some darling object in view, for the promotion of which it does not scruple to make a compromise of principle. Our divines the Governor in reference to their degradation. the Governor in reference to their degradation. It every where are teaching, in word and by example, spoke of the attempts which were made to prevent the colored people from making progress, by refusing them admission into certain colleges, and said that this was not the case with Presbyterian Colleges, or the Catholics, or the Baptists, for they even be avoided by the Whig party? Because it is important to the national welfare that the Whig party. admitted colored persons who were qualified to the Ministry. It denied the statement in the message of the Governor, that the colored population was degood in this case as it is in Kossuth's. Why does portant to the national welfare that the Whig party creasing, and by a lengthy statistical account, prov- the Democratic party ignore anti-slavery? In order creasing, and by a lengthy statistical account, proved that they were increasing in wealth, numbers, and importance. It protests against a liberal appropriation from the Legislature for Colonization in Liberia, first, because such an appropriation would be opposed to the Constitution, which prevents the lending of money to any private association; second, because such an appropriation is not desired by fifty colored persons in the State; third, because the Colonization scheme in the state of the colored persons in the State; third, because the Colonization scheme in the color of the mulgated in regard to the Union. We must not tak up the cause of the slave, because the 'Union must be preserved.' The plea, therefore, for Kossuth, that he s looking to the interests of Hungary, and therefore is justified in acting as he does, is not based upon sound morals, and certainly not upon true religio But, it is said, 'Does not Kossuth utter gloriou sentiments of freedom? Who that has read his speeches can doubt that he is fired with a love o liberty? What glowing strains, what fervent aspira-

tions, flow from his lips, as though touched with a live coal from the altar of God!' I am ready to endorse them all. But does not Daniel Webster utter the noblest sentiments of liberty? Does not Lewis Cass uter glowing periods in favor of human rights Do not all our great men take special care to tell the world how enraptured they are at the very sight o liberty? But to what does it all amount? It is easy enough to praise liberty in the abstract, but to be true to her at all times, under all circumstances, in all countries, that is another matter.

ger in coming to trial, after an opportunity to arrange my testimony.

I hope for the best. 'Duty must be done, though the heart break.' I have no inclination to put off the cause of my imprisonment unto any one, nor to acknowledge myself deceived with regard to the ground on which I fight.

I think I can speak the truth, and say, 'Though II men forsake thee, yet will I not forsake thee.' know of but one rule—' but one lump, by which my eet are guided'—that is not 'the lamp of experience,' ut truth as it appears irresistible in the volume of ature. I am not afraid to die. It does not take But, then, we are reminded of the sufferings, and

countrymen in chains; yet it is seventy; slavery was abolished in Massach There are no slaves in Connecticut; p pire State; none in Pennsylvaria; and ye of these States can a fugitive slave fin Our revolutionary fathers could peril that they might gain their independ was one thing they could do at the same

half a million slaves as their goods and The fact, then, that Kossuth has suffered for rian liberty is not conclusive evidence to to the cause of freedom universally, As for the seris that were emanci it may have been only a master stroke a rendered necessary in order to get add to resist the power of Austria; for with and against that power, Kossuth co cessfully to fight the battle of liberty this insinuation is unjust to Kossuth does he not commend that example h when he is talking of what he has done in ry, does he not say to us, 'You have mi here, groaning under an oppreis fraught with more misery than ages of that which the Hungarian serf was freed. Way, An

cans, do you not follow the glorious example up

you in Hungary?' Could be help saying this. were true to principle? But we are told that he has come to this on a special mission; and we are asked, Why let him pursue it?' Who wishes to hinder Do the abolitionists? Are they unwilling to his appeals in behalf of Hungary? Who to turn aside, and forget the object he had origin in view? Not an anti-slavery man, so far as I km It is a false issue. There is a wide different turning one's back upon his mission, and unering word of sympathy for the victims of tyranay he wel! as elsewhere.

But, we are told, if Kossuth should express to sympathy with the slave population of our cour there would be a popular excitement created again him as fierce and strong, as it is now end his favor. Be it so! I have scarcely a dealer would be so; and, therefore, it seems to me the gation is all the more solemnly imposed a probe this nation—as one mised up speci purpose-and show how utterly hollow and cal it is. If it must be so, let the fact go forth, Louis Kossuth was hunted and pr George Thompson, and driven out of the because he would be true to the cause of stru freedom here, as he was true to it in Hungary, if he allows a gag to be put into his mouth, let is secorded of him, that he preferred the prain support of the oppressor to the gratitude and her those who dare to remember them that are in load as bound with them. (Cheers.)

It is sometimes asked, What has Kossuth done call for the censure of the abelitionists? Has he'er fended slavery in our country?' No, he has · Has he denounced the abolitionists?' No, he ke not even mentioned them by name. Why, is should they arrnign him, when he has not, on the hand, defended slavery, nor, on the other, dens the anti-slavery movement? Why not let him ; I will give two or three seasons why I think he slo not be allowed to run ; at least, not without som running after him. (Laughter and cheers.) In first place, who is he but a hunted fugitive tive from despotism :-- and, therefore, he ought sympathize with those in like condition, oug not? Secondly; if the American slaves are in more deplorable condition than were the seried own land, he should advocate here the meas he did so much to promote in Hungary. A felia feeling makes us wondrous kind.' Kounth that there are hundreds of fugitive slaves at it North, hiding in secret places, and trembling lest bloodhound of the pursuer should be on their to yet he has not had the courage or manliness to all even incidentally, to this humiliating fact, while h continually lauding this nation as gloriously for and therefore I condemn him.

Then, again, he claims to be the rep inciple of freedom. Why, then, should be turn back upon the cause of freedom here? To him who actuated by principle, it matters not where he st in the universe of God. It is the same man you to deal with-it is the same lover of liberty. He be true to his faith, come life or death. And so would be with Kossuth, if he were all that is clair

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It is pleaded, in his behalf, that we ought to member that he is but recently on our shores, that he does not know what American slavery is, ficiently to pass judgment upon it; especially wi that has brought him here. Why, this is then belittling the man. Now, the truth is, the be nothing in our country with which Kossuthi familiar. He is master of every prominent qu both in Europe and our own country, and is a fault any where. Of all men living, no one has played more general knowledge, or shown mo han Kossuth, in managing his case-knowis where to speak, and what to say, to touch the lar chord. For instance, when in Baltimore, there are many adherents of the Romish Chu found it good seasoning of his speech to eulog atholic clergy and laity in Hungary as having in the front ranks in the conflict with Austrian is

How can we excuse Kossuth? If we should got Austria, and take Haynau by the hand, and est pliment him as the foe of oppression; if we shall praise Francis Joseph as a true lover of freedom re should laud the autocrat of Russia as the champion of human rights; would Kosauth e us? And how can the real friends of liberty ! wink at his political sycophaney to the vilest of a

What will the millions in bondage say, when the learn that this man, coming with such power in h hands to electrify the public mind, refused eren ecognize their existence? Compare his culogies the real facts of the case pertaining to the States. He calls this a 'great, free and gland country'; though he knew, he must have known, the Congress which passed the resolution, author the President to send a naval ship to Asis after la and his companions in exile, was the very Comp at which the Fugitive Slave Law was enacted knew, he must have known, that he could not here, and bear his testimony against such street and be well received by those who passed that i He has struck hands with Lewis Cass and Webster, with Senator Foote and Millard Films as the true friends of down-trodden humanity! this, he is to be greatly condemned; for all theens are in favor of evernizing slavers on our soil, by countenancing every effort for its abolition.

Kossuth has exhibited, also, I think, great st ness and want of courtesy in several inst Committee of the American and Foreign Anis-very Society waited on him in New York, and a expressing their sympathy with him and his opposed land, told him that they did not wish him to any thing about slavery in our own countr who are pledged to remember the slare in his best Even then, he abruptly said to them, 'I hope ! not mean to entrap me! I hope there is no here! How utterly contemptible! The color zens of New York, also, waited upon him, Committee of their body, and they could not courage enough to say any thing in regard to own depressed condition. What did he say to it own depressed condition. What did he say to Why, that he had hoped the time for making ag was past; if they had any money for him, he they would give it to him! Now if, through it they were induced to keep back every allowing their brethren in bondages and to their own unknown

ists? Hee he de

this is to excuse by h is, there seems to high Kossuth is not rominent question erry, and is not at tornish Church, he ech to sulogize th

ary as having stood If we should go to on; if we should ver of freedom; if Russia as the great ld Kossuth excu ds of liberty here the vilest of of ige say, when they such power in his

refused even to his culogies with ng to the Unite have known, that lution, authorizing to Asia after him the very Congress was enacted. He he could not come inst such atrocity, passed that law. Cass and Daniel Millard Fillmore, humanity! Inall for all there men

ink, great weekral instances. A Foreign Anti-Sla-York, and while m and his opporen country—they, are in his bonds!
. I hope you co there is no design.
The colored cities him, shrough a could not muster a regard to their

he say to them! making speeches him, he wished through timidity.

ald have been magnanimous enough to it all, and to have put them is d not forgetten them. He should 1. I deeply sympathize with you in and I pray God that slavery may in America.' What did he say if you have any ! "

of Adolph Gyurman, the German York. Before he started his paper, he rater to Kossuth, asking him what course pue in this country; and Kossuth, havnted with him as an editor in Hungary, h him in exile, recommended him to try ablishing a journal in our country. He sooner had the noble Gyurman de ne, that he was not in favor on of fugitive slaves, than Kossuth through his Secretary, declaring that, is course, Gyurman is no longer true to hat is not the climax of littleness, where it) What right had Kossuth to sit in this nobly consistent editor, and dethe enemy of Hungary, because he edom every where?

Kossuth, that he is dumb in regard to tem of slavery in the world, while, at the naists upon it, in the name of our comy, that we are bound to feel an interes because she is the victim of Russian in-We are to say to Russia, . Hands off! will make you ! a him, finally, because he is doing a great

to millions. An apostacy, like his, is for its personal influence is almost boundow that Father Mathew, before he came es, signed an address to the Irish in this seventy thousand of his countrymen, them to stand by the abolitionists, to join my cause, and to bear an unequivocal ainst slavery. You know, moreover, arrival, he at once turned his back upon at he professed to hold sacred in Irebe went to the South, and spent nearly all re. Do you suppose that he will ever against American slavery? So, if Kosough this country, exhausting the culogy upon us, and saying nothing ous slove system, think you that in bether independent or in a state of vasill ever utter his testimony against slavemerica? If he cannot be true here, he will shared abroad to open his lips to rebuke eby we shall lose, in behalf of the enns in our own land, the weight of his duence. In regard to Father Mathew, we two millions of Irish in our country, who, en his determination to have nothing to do here, will naturally shut their eyes and abominations, and co-operate with rather se the enemies of emancipation. The effect nittal policy of Kossuth will be equalon our German and Hungarian popuothing of its corrupting influence upon ads of his American worshippers. This it is es these great apostacies so much to be de-

must bring these remarks to a close, that others But, bef re I do so, I wish to read you one of Daniel O'Connell, concerning slavecountry, because I think it is the language ice to do honor to the dead. O'Connell r, in view of our colossal slave system, not

the rifleman with his gun, amidst he shouting for liberty and America dat of their laughter and their pride, I point on children, screaming for the mother om they have been torn. America, it

hat should have been the language of Kossuth to Instead of which, he says- It is your try which Providence has selected to be pillar of freedom, as it is already the asylum to humanity'! Hear O'Connell again :-

h! the inconsistency of these apostles of liberty dom, while they basely and wickedly avery of their fellow-men? . . Unless slavery, they must write themselves . . If there is one thing which the Americans have framed to prevent urtion of their slaves. To teach a slave the s of freedom is punished with death. Were they law, it might be asked? Were they lay wolves of the forest? No—they were by congregation of two-legged wa'ves—Amer-wolves—monsters in human shape, who boast of liberty and their humanity, while they carry lears of tigers within them.

hat should have been the language of Kossuth. quage equally faithful, especially after reading gitive Slave Bill, which was put into his hands e other side of the Atlantic. Yet how strong he temptations presented to O'Connell, to hold e in relation to the guilt and shame of Amer-For if there be a people, next to the slaves of try, demanding universal commiscration, it lish population in Ireland. If there be a peohase wretchedness calls for the cornest sympaery friend of humanity, it is the popul and. And if any people could be justisacrificing all else to their own condition, in at they might succeed in their efforts to be prosperous, it is the Irish people. Now, how Connell act? You know, Sir, that the attempt made by the recreant Irish clubs on this side the to bribe the great Liberator to eilence. They an imperative condition-of givannell, with his associates, should be dumb

the subject of American slavery. What was the y of O'Connell, in the name of suffering Ireland? Tea, I will say, shame upon every man in Amerihe is not an anti-slavery man; shame and disspon hin! I don't care for the consequences,
not restrain my honest indignation of feeling,
the have alrunk from the question, but I would
fer such a course unworthy of me. I could not
thereise than I have done, though the liberty of
al, the repeal of the Union itself, were to abide
such I am not bound to look to consequences,
a justice and humanity. In America, let me be
and—let their support be taken from Iroland—
ve.I denounce you wherever you are! Come
taken, ome oppression to Iroland—let Iroland
the may—I have my conscience clear before my
libeliant. ome oppression to Ireland—let Ireland be 1-1 have my conscience clear before my ireland should never get one shilling from course is pinin, my path is obvious, d to liberty; I am the uncompromising every wherever it is to be found. Me y wherever it is to be found. My distress is not confined within the of my own green island. No-it every corner of the earth. My heart and wherever the

d; and wherever the miserable is to be id the slave is to be set, there my spirit and I delight to dwell in its abode. trut the lofty bearing, the moral independence, em integrity of O'Connell with the parasitical ekling policy adopted by Kossuth, because he jeopard the interests of 'poor Hungary' oner be to the memory of Ireland's unfaltering

or, the champion of universal freedom! have spoken in terms of regret and censure, but of despondency. Great and popular men may, by compromising spirit or base apostacy, greatly rethey cannot destroy, the cause of equal liberty ing markind. That cause shall ultimately be vic-Whoever else may falter or flee, 'God is pringe and strength, a very present help in time Upon him be our reliance, that to him my he all the glory.

LETTER PROM WILLIAM C. NELL. ROCHESTER, (N. Y.) Feb. 19, 1852.

ESTEEMED FRIEND GARRISON Inspired by reading, in the Liberator, the narrative of the Ladies' Bazaar and the Annual Meeting of the Massachusetts Anti-Slavery Society, each so glorious in results, and so vivifying to me in reminiscences, I have at length obeyed the spirit prompting me to pen you a few lines, by way of most grateful remembrance. I believe Henry Martyn once recorded his deed a panacea to the invalid of body or mind. conviction, that he who travelled far from home in pursuit of health, travels on a fool's errand. How applicable this may be in the present case, deponent is unable to say. Though not having regained my usual health, the feeling is sometimes mine, that I may yet see the opening buds and sunny skies of

coming spring.

A glance at the popular lectures delivered in any locality, and the influences generated by them, to some minds present a significant item in a general est, which I have just been reading: 'The Creed summing up of character. The citizens of Rochester Christendom, by William Rathbone Gregg, who I have this season listened (on the Athenæum and other suspect is a grandson of your friend William Rathrostrums) to several able lectures on miscellaneous bone of Liverpool. When I met with the passage, I subjects. The role commenced by a lecture from determined to send it to you for the comfort and en-Henry Ward Beecher, who, for a manly vindication couragement of desponding abolitionists, if such there of the higher law, was applauded by the mass, and may be among you. I know you are not one of these. complimented by the Hunker press with what they You would prefer that the pro-slavery sores should intended for censure. He was succeeded by J. T. come fully out, rather than remain lurking in the sys-Headley, author of 'Napoleon and his Marshals' tem of the body politic. It may be ugly to behold, On announcing his subject-Personal Freedom-the but it is more easily dealt with by the physician. audience manifested both hopes and fears; some sup- When presidential candidates declare that the mainposing that, from the premises laid down, sentiments tenance of the Fugitive Slave Law shall be the carwould legitimately follow, which, if not radical, might dinal point of this policy, and when the Lights of the at least have a direct reference, even by way of con- Church look upon slave-catching for the preservation clusion, to the millions of persons in this country, so of the Union as one of the most sacred duties of the signally deprived of freedom. Others, smarting from sanctuary, I don't see what more you can ask. Every Mr. Beccher's denunciations of the Fugitive Slave thing is as bad as can be imagined with those who Law, instinctively anticipated a little more of that the American people have selected to guide them on 'same sort.' But both classes were disappointed, the earth and to heaven. lecture being made up in sketching the recent revo-lutions in Europe, while, in regard to freedom in the have done. I would answer, that if they had done

ance, may be mentioned, the Historical Lectures of to disgrace and ruin their national reputation, it Rev. John Lord, and a characteristic poem by John would constitute a claim on the gratitude of all true G. Saxe; but, without disparagement of any, it may American patriots. To be forewarned is to be foretruly be said, that none have been better appreciated armed. than the efforts of Ralph Waldo Emerson, John Pier- I am glad the Christiana trials are abandoned. pont, and Theodore Parker, enhancing the distin- cannot think any better success awaits the trials at guished reputation long enjoyed by this trio of the Syracuse. There is a spirit in the land which will not Old Bay State literati. Your readers are conversant, allow trials on constructive high treason, which Engthrough various mediums, with their matter and land has outgrown for nearly two centuries. Samuel manner; yet I am disposed to mention what was J. May has proved the lump of salt that seasons Syspecially true in this instance of the two latter. They racuse. Daniel Webster's boasting bluster has come did not sacrifice Humanity to the Muses, but alluded to nothing before him.

to slavery whenever its application would enforce a I think I read of some Senator Douglass, or Genmoral or confirm a fact. Samuel J. May, of Syracuse, eral Douglass, who declares, in reference to the alarm in his recent pulpit ministrations in this city, was of invasion now rife in England, that . We (the Ameralso, as you are of course prepared to hear, faithful jouns) will come over, help the British to whip the to the slave, whose cause he has so long, so trium- Continentals, and then make England a republic. phantly vindicated. The words so fitly spoken by But before John Bull submits to this slight change, these champions of truth, and the attentive car given he should know something more of the particular by the people, when emancipated from their would- phase of the republic intended for his use; for Daniel be leaders, have only served to deepen the regret oc- Webster on the one hand, and Louis Napoleon on the casioned by the non-appearance here of New Eng- other, have made the word unpopular in England. land's gifted orator and Humanity's eloquent advo- We don't want a Prince President'; nor do we wish vocate, Wendell Phillips, to facilitate whose lecturing to have the 'Peculiar Institution' established by law visit a combination of ways and means was hopeful- and upheld by the gospel in our Southern countiesly put forth, but, most unfortunately, without suc- bloodhounds and black coats in brotherly companion

ration cherished in many circles here for the name Standard, (signed by our E. Q ..) about Kossuth and his and fame of George Thompson, who, though beset by affairs. Surely, if he had been turned back for plain a rampant pro-slavery press, achieved a victory dif- speaking before he had left the quarantine ground at fering in some details, but none the less brilliant than New York, he would have returned to Europe a those of Boston and Springfield. At a recent exhi- stronger man than we are now ever likely to see him. bition of a Young Ladies' Seminary, an essay was read | The idea of young America going a knighterranting on the Transatlantic Missions of Lafayette and George for the establishment of liberty, is all moonshine. Thompson, culogizing both in the loftiest strain for What was the object of the Florida war, or the war their services in the cause of freedom, which was but in Texas, or in Mexico, or the recent raid upon a just tribute awarded to each. Many, however, Cuba? The spread of slavery. And why should latter's claims to immortal honor had been more ed and confirmed the blessings of the institution of ridden people, George Thompson's sacrifices and ef-forts were consecrated, and in the face of tearful it is still more mortifying to see them fall down of odds, to the advocacy of a race whose entire selves themselves. are held subordinate to a tyranny unparalleled in the Will you reprint the extract I send you? It may world's annals. Let full justice, then, be awarded to hold up some heavy hearts, and cheer some drooping Lafayette for the aid rendered these colonies in their spirits. I like the idea of no honest effort for good revolutionary struggles; but to the strong hand and ever going to waste. It is the pleasant thought of an bold heart of George Thompson, whose life has been enthusiastic young heart, and almost too good to be n battle-field-whose matchiess eloquence and fear- true. What do you think of it? less manhood have been so potent in setting races free from bondage-to him will impartial history decre

the chaplet of imperishable renown. Sallie Holly held a large audience in close attention at Corinthian Hall, one evening last week, by her should be our stimulating and sustaining might. Our admirable lecture on American Slavery. Many who revered the late Myron Holly felt induced to hear his daughter in this, her first public address in her native city, though evidently not from their regard for anti-slavery truth, or faith in the propriety of marrow, and ourselves the only or the chief laborers, woman's rights; but those who heard her without being deeply impressed, must be in a most unenviable state of mental and moral darkness. Her familiarity with the subject, her fund of argument and illustrative facts, and her ference of anneal, constitute to the carrying forward of a great cause,—merely to till the ground or sow the seed for a very distant harvest, or to prepare the way for the future advent the state of the second of the lustrative facts, and her fervency of appeal, constitute her a most valuable auxiliary to advance the anti-slavery cause. Impressed with this truth, my mind revery cause. Impressed with this truth, my mind reverted to your early and constant advocacy of woman's equality. The seeds sown by you at a time when the public was indifferent have germinated, and now promise an abundant harvest. The fact of woman's equal participation in the lecture room, in the halls of science, and other departments hithertomonopolized by man, has become an every day occurrence. In the perilous years of '33-'35, a colored woman-Mrs. Maria W. Stewart-fired with a holy zeal to speak her sentiments on the improvement of colored Americans, encountered an emposition even colored Americans, encountered an opposition even from her Boston circle of friends, that would have damped the ardor of most women. But your words of encouragement cheered her onwards, and her public lectures awakened an interest acknowledged and felt to this day. The world cannot roll you of the cheristian of the consisting and the control of the constitution.—assuredly a true one—that the constitution—assuredly a true one—that the constitution is not wonly swallowed up by earnestness, as to whether, in truth, their exertions had any influence whatever—whether, in sad and sober feet, they have not been the mere fly upon the wheel. With many men, these doubts are fatal to active effort. To counteract them, then, we must labor to elevate and parity our motions. and felt to this day. The world cannot rob you of the great satisfaction of having been mainly instrumenting this world there is no such thing as effort thrown

count of sex or complexion.

various stations, in the mechanic's work shop and slaveholder's dwelling, and have slaked their thirst for knowledge under towering difficulties, and at last seized the golden moment to unrivet the chain, and, through complex trials, reach a haven where they can realize that

'No sea

Swells like the bosom of a man set free.'

Some who were present at the Syracuse and Christina battle-grounds, where either their hands embod
we have labored with purity of purpose in any good cause, we must have contributed to its success; that the degree in which we have contributed is a matter of infinitely small concern; and still more, that the consciousness of having so contributed, however obscurely and unnoticed, should be our sufficient, if our sole, reward. Let us cherish this faith; it is a duty. He who sows and reaps is a good laborer, and worthly of his hire. But he who sows what shall be reaped by others, who know not and reck not of the sower, is a laborer of a nobler order, and worthly of a loftier guerdon.'

| ied, tongues wagged, or eyes looked treason to slavery, are now enjoying, in a monarch's domain, the lib-erty denied them in the American republic. The colored citizens have systematically aided their hunt-ed, brethren, and have just held a donation festival, exclusively for the benefit of the fugitive.

I am yet a sojourner with Isaac and Amy Post, whose names are synonymous with truth and zeal in Humanity's cause, whose active sympathies are in With unbounded regard, I remain,

Faithfully yours, WILLIAM C. NELL.

LETTER PROM RICHARD D. WEBB. DUBLIN, Jan. 30, 1852.

I need make no apology for sending you the following extract from a book of more than common inter-

United States, a most memorable letting alone was ex- nothing more than unveil to the American people the length, the strength, and the hideousness of the coils Among other performances, of more or less accept- with which the Demon of Slavery is dragging down

A most gratifying fact to me is the love and vene- I was greatly pleased to see the articles in the ight the former would have lost nothing, if the these gentlemen come to Europe till they have extend inently dwelt upon; for while Lafayette's er- your own shores? I am sorry for Kossuth. I am sornd to this country was to assist a three-penny-tax- ry he has stooped so low and picked up so little.

RICHARD D. WEBB.

'The hope of success, not the hope of reward al in securing an audience for the oppressed on account of sex or complexion.

The Fugitive Slave Law has made its ravages in Rochester; but without those exciting scenes enacted in Boston and elsewhere, there have been occasions when both the foes and friends of freedom were marshalling their forces. The first foe saving the Union, the others rescuing a brother man from human bloodhounds. But the proximity of this city to Canada has ensured a ready flight in the fugitive's emergency. Several who had resided here for years, sustaining good business positions, have been compelled to abandon home and loved associations, for fear of being dragged back to bondage. Fugitives are constantly passing through here, giving no rest to their feet nor sumber to their eyelids, until the protecting ægis of Queen Victoria makes them welcome freemen on Canada's shore. A party of fifteen thus rid themselves of republican alavery on Thanksgiving day—to them truly a day consecrated with sincere thanksgiving to the God of freedom.

Some very interesting facts might be given relative.

Cere exertion in a righteons and unselfish cause is eccessrilly followed, in spite of all appearance to the contrary, by an approprinte and proportionate success—that no bread cast upon the waters can be wholly lost—that no seed planted in the ground en fail to fructify in due time and measure; and that bowever we may, in moments of despondency, be apt to doubt not only whether our cause shall triumph, but whether we shall have contributed to its triumph—there is One who has not only seen every exertion we have made, but who can assign the exection we have made, but who can assign the exection we have made, but who can assign the exection we have made, but who can assign the exection we have made, but who can assign the exection we have made, but who can assign the exection we have made, but who can assign the exection we have made, but who can assign the exection we have made, but who can assign the exection we have made, but who can assign the exection we have made, but who can assign the exection necessarily followed, in spite of all appearance to the God of freedom.

Some very interesting facts might be given relative to these American Kossuths—those who have filled to these American Kossuths—those who have filled we have labored with purity of purpose in any good cause, we must have contributed to its success; that

A PAITHPUL WITNESS.

We have received, in pamphlet form, 'An Addres before the Salem Pemale Anti-Slavery Society, at its Annual Meeting, Dec. 7th, 1851, by Thomas T. Stone. Published by request.' For its author, we cherish the profoundest regard and the warmest friendship, as one of the purest and truest witnesses for God, in any age or country. The whole discourse is so admirable, that we would gladly lay it all before our readers, if we had room. We can give, this week, only its concluding portion :-

'I have not finished; but I must relieve your attention. People of Salem! as one of your number happy to have lived with you so long, with whom I should have been happy, as I said, to die; these words than these, words words, or rather better words, or rather better words than these, would greater, holier, of diviner life and power than I can speak, I felt that I could gladly utter before I ceased to be with you. They have long been growing in my heart. I brought them with me from my distant retirement. I have tried, as far as I could, to convey them to other souls. I trust that they will only become more vital, more effective, more prolific, in any future ministries to which I may be called. in any future ministries to which I may be called. If these fail, then all things fail. If these are false, then the universe is false; if these are evil, then there is no such thing as good; nay, if these are anarchic, then men are fatherless and the world is without a God. Politicians, degrading the noble name, may continue and redouble their spects and their tyrannies; Preachers, abandoning the Temple of the Father for the synagogues of sects and dogmatisms and parties, may proclaim basest deeds and laws holy; nations, apostate

Pressure Feb. 26 sects and dogmatisms and parties, may proclaim basest deeds and laws holy; nations, apostate from God and Truth, may be false and cruel still; but the Word of the Highest is above them all. The tumults of partism conflict, the discords of sects, the material interests of states and confederacies, the material interests of states and confederacies, and his skull but the confederacies, the material interests of states and confederacies, and his skull but the confederacies, and the state of the confederacies, and the confederacies are confederacies and the confede pass away with the seasons in which they rise, and swell, and fall; the questions which agitate our times will lose themselves in oblivion or in still larger whether God, in the universe and in the heart, shall he confessed absolutely supreme, and his law of love and justica to all his children shall be fufilled; or human passions and interests, expressed by major-ities and enacted in statutes, shall hold dominion; this, if question at all, is perennial. For our country, the crisis, the judgment, is already presented. It cannot be escaped. Private citizens and public repcannot be escaped. Private citizens and public representatives, preachers and churches, courts, legislatures, congresses, all are summoned by the trumpet tones, now rending the very sepulchres, to stand out and appear in the trial which none can avoid, in which character is becoming transparent. Broth- the city. ren! Sisters! Let us greet this coming of the Lord.
With heart, with voice, with hand, let us enter into the strife, firm in his strength, joyous in his love, serene in his peace. The work is his; faithfully us do it; him let us worship in fulfilling it. let us do it; him our undying trust. Brethren! Sisters! Accept these, my last words of service and of cheer. The Spirit hallow you with its everlasting benediction! Fare ye well!

For sale at the Anti-Slavery Office, 21 Cornhill. Price, 12 1-2 cents.

ANTI-SLAVERY ON THE CAPE.

HYANNIS, Feb. 26, 1852.

DEAR Mr. Garrison:

I left Boston a few days since, to hold some antislavery meetings in Provincetown and other places

Melancholy Suicide.—Near St. Albans, Vt., Emeline Ladue, the only daughter of a blind mother and
decrept inther, rushed before a train of cars, and was
run over and killed. Cause, seduction, under an unfulfilled remains of more and silled. on the Cape. Tradition says, that many years since, an anti-slavery advocate held a meeting in Provincetown, and not long since, a Freesoiler went there to advocate Freesoilism; but very little attention has been given to the slave's cause in that region. Through the aid of our friend, Joshua Robbins, Esq., late of Harwich, and that of Mr. Atkins, of Provincetown, place was obtained for our first meeting, which eas held on Thursday evening, the 19th inst. The vestry of the Universalist Church was engaged, and a fair audience assembled, and they listened with ecming interest throughout the evening. At the close, some Methodist friends of the slave came forward, and generously offered the use of the vestry of the Methodist Church for the following evening, free TF If every American clergyman received but of charge. We accepted their offer gladly, and I addressed a somewhat larger audience there on Friday evening. Nothing is wanting in Provincetown or the neighborhood but anti-slavery labor. The people are accessible, and there is latent humanity enough which may be called out by proper effort. The removal to Provincetown of our friend Robbins is highly favorable to our cause, and his well known energy of character will facilitate any efforts made there for announced. It is published by B. W. Lander, for the

On my way back, I stopped at Wellfleet, and though On my way back, I stopped at Wellifeet, and though some of the religionists there were exceedingly frightened that a 'Garrisonian abolitionist' had come to their town to speak, and though, in consequence, considerable opposition was shown, yet I held my meeting, and had a pretty full house. A gentleman by the name of Higgins volunteered to pay the expenses of the hall, and there was an exhibition of independnce of opinion and repudiation of priestly dictation. which indicate that anti-slavery efforts would pros- seris. per there, and good fruits result.

Mrs. Coc has been lecturing in various towns on the Cape with great success. She has awakened the ele- its wood? ments of free discussion by her lectures on . Woman's Rights,' and her lectures are crowded every

On Tuesday, I came to Hyannis, and went the sam dist Church at Hyannis.

I have the pleasure to write you, that our long-tried friend Hiram Bearse, is recovering from his severe illness, and we trust he will live to be, for many years to come, as in times past, the active friend of justice Truly yours, GEO. W. PUTNAM.

LETTER OF GERRIT SMITH. A large portion of the preceding page is occupied by a Letter from Gerrit Smith to Gov. Hunt, of New York, on African Colonization, which is as timely as it is carnest, faithful and conclusive. It contains some interesting and instructive reminiscences, pertaining to Mr. S's early advocacy of the Colonization scheme, accompanied by some very frank confessions in a truly noble spirit .-Mr. Smith expresses a higher opinion of James G. Birney than we are able to entertain.

Kossutn. We give only a portion of the specemade by us at the Melodeon, respecting Kossuth and his policy in this country, because the ground he already been so thoroughly canvased in our column Next week, we shall give the remarks of Dr. Mann, delivered on the same occasion, in vindication of the Hungarian leader.

THE ANNUAL REPORT. The Annual Report of the Managers of the Massachusetts Anti-Slavery Society is now published, and ready for distribution to the ombers. All persons contributing to the expenses of the annual meeting, to the amount of one dollar are also entitled to a copy. The Report is from the pen of EDMUND QUINCY, E-q., and is a highly comrehensive and valuable document.

Read Dr. Dewey's cowardly, shuffling defence of himself, and exposition of his sentiments respecting slavery and the Fugitive Slave Bill, in the 'Refuge of Oppression.' He avows himself to be in favo of slave-entching, and hostile to immediate emanci pation. Nothing worse can be said of him.

BUY, AND CINCULATE. The admirable speeches ande by Wendell Phillips, at the late annual meet ing of the Massachusetts Anti-Slavery Society, may now be obtained, in neat pamphlet form, at 21 Coruhill. Price, 6 cents.

A letter from Mrs. Coe is unavoidably deferr till our next number.

SOUTHERN TRADE, BEAUTIES OF. Mesers. Carlton & Co., the well known silk house, have been compelled to suspend payments. Their liabilities are vaguely stated at three-quarters of a million. The Southern business has been a very losing one for a long time past. Bad debts, and debts at present uncollectable, have involved in loss some of the largest houses.

The well known anxiety to propitiate their South

The well known anxiety to propitiate their Southern connection, by shaping its politics to secure its patronage, on the part of the leading members of this house, has secured, not a profit, but a loss.

The failure of the Southern trade this year is the more especially felt, as the heavy expenses of conducting a large dry goods trade are immense, and when once commenced, admit not of contraction.

Those houses who especially won the ensity of a large portion of the Southern desiers, have thus benefitted by the very unjustifiable attempts made to injure them by their trading rivals. How many of

injure them by their trading rivals. How many of the leading members of the famed Union Committee have been ruined, by selling their principles with their goods?—N. Y. Evening Post.

Reform Meetings.—At Manchester and Leeds there have been great Reform Meetings during the week, at which all the leading reformers of both districts were present. At Manchester, a handsome subscription was set on foot. There have also been large and wannimous meetings at Hirmingham, Sheffield and Nottingham, at which Sir Joshua Walmsley and Mr. George Thompson, M. P., attended.—English paper.

Mrs. Stone, widow of the late editor of the ercial Advertiser, died at Saratoge Springs on the 25th ult.

The Kossuth jollification in Philadelphia co

The Maine Liquor Law in the State Prison.—We learn that of the 402 convicts now in the State Prison at Charlestown, over 300 have petitioned the Legislature to pass the Maine Liquor Law.—Boston Jour-The ship fever is spreading to an alarming ex-

tent in New York. There are 700 cases at Quaran-tine, and a great many in emigrant boarding houses, which are gradually spreading the contagion through

The Society of Friends separated in New York, in 1828. The Hicksites, at their last meeting, agreed to pay over to the other division \$25,000, or one-half the estimated value of the property at the time of the separation. IF John C. Hamilton, Esq., has just completed an

edition of nine volumes of the works of his father the late Alexander Hamilton, and also two volume The vote of the city of Portland, loaning \$500,000 additional to the Atlantic and St. Lawrence Railroad, was 888 years to 22 nays. This shows the

confidence of the people in the benefit that road is to

filled promise of marriage. A man rushed to the spot to remove her from the track, but he was hindered James Gallagher was sentenced to the peniter tiary for six years, at Richmond, Ga., a few days since, for kidnapping.

The national picture of 'Washington Crossing the Delaware' has been sold in New York for \$10,000

Ninety persons were killed, in the State of would reach from Albany to Uties. There are 5,015 of them.

solary of \$375, the cost of our national pulpit would be six million dollars a year.

Kossuth was made a member of the Cincinna ti Lodge of Free Masons a few nights since, when h

Quick Time .- Two new locomotives which he

In Russia, the proportion of freemen is but one to five. Out of 52,000,000 inhabitants, 42,000,000 are

Wood in Cincinnati has been sold this winter at twelve dollars a cord. Is Ohio already stripped of

A Mr. Yate, of England, has received a patent for building ships on the life-boat principle, which can neither be capsized nor swamped. During the last three years, the wives of ni

evening to a full audience in the Baptist Church there. To-night, (Thur-day,) I speak in the Metho-

Rev. William Ware, a much esteemed cleryman and writer, died at Cambridge on the

EF Elmund Quincy proposes that Feb. 15th, the anniversary of the Boston Rescue, shall henceforth be marked in the Calendar with a Red Letter, and he known as Saint Shadrach's Day. And he further nominates Hon. George Lunt, poet and prosecutor, 'Adocatus Diaboti,' or Devil's Attorney, to present and urge the objections to conterring the honor in view.

A supposed Kidnapping Case .- Two men, said to be A supposed Kidnapping Case.—Two men, said to be named Stanlee and Storms, arrived at Louisville on tre 8th untime, having in their possession a negro boy, who stated that they had hired him at Church Hill. Queen Anne's county, Md., to go coasting. They took him to Harlem, N. Y., and then to Pittsburg and Louisville, and at the latter place, it is all leged, offered him for sale; but the boy inserting he was tree, was taken in charge by a police officer, and sent to jail. The two men made their escape.

> TREASURER'S REPORT Of Receipts, from Feb. 1 to Murch 1, 1852. m S. May. Jr., for collections -from Mr. E. Lawton, Cambridge,

to redeem pledge.
from Dr. E. D. Hudson 5, John
Cushing, Jr., to redeem pledge, 3, 8 00 from Dr. E. D. Hudson 5, John
Cushing, Jr., to redeem pledge, 3,
from R. H. Ober, to redeem two
pledges, 10, Sarah Clay, do. 1,
from W. P. Arkinson, balance of
pledge, 10-unexpended balance
of appropriation 75c,
from N. Tidinghast, on account of
pledge, 10, H. Moody, to redeem
pledge, 5,
from C. H. McIntire, Treas. Reading A. S. Sogiety. from C. H. McEntire, 113 64
ing A. S. Society,
from Franklin Williams, to redeem
pledge, 2; Albert, Ford, do, 2, 4 60
from W. Lovell, to redeem pledge,
1; Mrs. J. Cartis 1, a friend 10,
from Richard Clap, Dorchester,
6 00
6 3 00 from Richard Chap, Dorchester, 20 00
from Irs Gray, to redeem pledge, 3 00
from C. L. Reanond I, J. W. Alline I, 2 00 -100 26
From W.m. H. Fish—collections at Mapheville 3 45, Uxbrishge 6 60,
From J. J. Locke—collections at Chester village 71c, from L. G. Stat.

ford 1,

Widdlesdel and W. William 1 71

ford 1.

nt N. Middleffeld 1 07, Middlefield 1, Shuta-bury 1.

nt Prescott 1 50, n friend 1 50,
Prescatt Hill 88c, Greenwich village 60c,
bleesions at annual meeting, received
from S. May, Jr., S. PHILBRICK.

Brookline, March 1, 1852.

PLYMOUTH COUNTY.

CREALES C. BURLEIGH, an Agent of the Old Colony Anti-Slavery Society, will hold meetings as follows: Pembroke, 6th, and all day Sunday, 7th, Hanover and vicinity, 8th, 9th, 10th and 11th inst. Wareham and Rochester, 13th, 14th, 15th, 16th and 17th.

17th.
Hingham, 19th, 20th, 21st.
Scituate, 22d and 23d.
South Scituate, 24th.
West Scituate, 25th. North Bridgewater, 27th and 29th.

GEORGE W. PUTNAM.

An Agent of the Massachusetts Anti-Slavery Society, will lecture as follows :-Townsend, Saturday Sunday Tuesday, Wedney, Thursday Winchendon Village, Winehendon Town, Baldwinville, Saturday, Orange,

MEETINGS IN CONNECTICUT. Lycy Stone and Lewis Fouth on behalf of the New England Anti-Slavery Convention, will hold a series of meetings in Connecticut, commencing in New London Country, and expect to speak on Tues-day criming next, March 9th, in MYSTIC. Further appointments will be made known by local

MILLVILLE

DANIEL S. WHITNEY and WILLIAM H. FISH, on be-half of the Massachusetts Anti-Slavery Society, will-hold a meeting at Darling's Hall, in Millville, on Sun-day next, March 7th.

LUCY STONE.

An Agent of the Massachunetts Anti-Savery Society, will lecture in East Bridgewater, at Joppa Village, on Sunday evening next, March 7th.

NEW BEDFORD ANTI-SLAVERY LYCEUM. CHARLES C. BURLEIGH will deliver a lecture before this Association, FRIDAY evening, March 12.

NEW PUBLICATIONS.

JUST published, and for sale at the Anti-Slavery office, 21 Cornhill, Boston :

Selections from the Writings and Speeches of William Lloyd Garrison. With an Appendix. Price,

Letter to Louis Kossuth, concerning Freedom and Slavery in the United States, in behalf of the American Anti-Slavery Society. Price, twenty-five cents. This is an exceedingly valuable panaphiet (of 112 large octavo pages) for preservation, reference, and general circula ion. It contains, besides its direct and faithful appeal to the Hungarian leader, copious laudatory extracts from the speeches of Kossuth, contrasted with the wors and horrors of Kossuth, contrasted with the wors and horrors of slavery, as daily witnessed at the South-numerous slavery, as duly witnessed at the South—numerous quotations from the cloquent and scathing speeches of Daniel O'Connell, in denunciation of American slavery, and all its upholders and abettors, and in praise of the American abolitionists—the replies of Daniel O'Connell and John O'Connell to the Irish R peal Associations in the U.S., mobly spurning the bribe held out to them to be dumb on the subject of slavery in this country—n view of the 'peculiar institution' as it exists in the District of Columbia institution' as it exists in the District of Columbia—a thrilling account of the Nat Turner insurrection in Virginia, in 1831, with its attending barbarities—scenes in Boston, under the Fugitive Slave Law—the admirable letter of Victor Hugo, of Paris, to Maria Weston Chapman—views and declarations of Lafayette, Thomas Clarkson, Jefferson, George Thompson—Henry Clay, as a slaveholder, &c. &c. The Appendix contains Kossuth's disclaimers of any intention to meddle with slavery, and his rebulke of Gurman. the Hungarian editor. and his rebuke of Gyurman, the Hungarian editor and his rebuke of Gyurman, the Hungarian editor, for declaring his opposition to the Pugitive Slave Law—letters from James Haughton and Richard D. Webb, of Dublin, and addresses of the Edinburgh Ladies' Emancipation Society, and of the Glasgow Emancipation Society, to Kossuth—poetical appeals to the same individual—Wendell Phillips's speech, concerning the recreancy of Kossuth, delivered at the National Anti-Slavery Bazaar.

Twentieth Annual Report of the Massachusetts Anti-Slavery Society. With an Appendix, containing the Proceedings of the Annual Meeting, and the Speeches of Wendell Phillips made in the Melodeon and in Fanevil Hall. Price, twenty-five cents.

The Proceedings of the Woman's Rights Convention, held at Worcester, Mass., October, 1851. Price

Progress of the Slave Power.

A CHAPTER OF AMERICAN HISTORY. IVE YEARS PROGRESS OF THE SLAVE POWER, a series of papers first published in the mmonwealth, in July, August and September, 1851.

CONTENTS. Meaning of the name Slave Power. Position of the Slave Power five years ago. The War with Mexico. Allunee of the Northern Money Power. The Thirtieth Congress. Presidency of General Taylor. The Catastrophe. Pelf and Place. Terrorism Southern Unanimity. Co-operation of the Money Power, Preparation for Future Movements. Just published, and for sale by
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THE subscriber offers his services to the public as an agent for the care of Real Es ate. Lessing Buildings, Collecting Rents, &c. AUSTIN BEARSE,

For the Liberator. TO LOUIS KOSSUTH,

AN ACROSTIC. Lay not the unction to thy flattering lips, men or money, arms or warlike ships, Under the flag of these degenerate States, In Freedom's cause, which now thy soul elates:-Satan as well might boast his angel hirth, Known though he be the foulest curse on earth One cloven font would still betray the fiend! So, Magyar, must thy Yankee mission end. Shame on thee, Kossuth, that thou didst not stan-Unbought by Slavery in this tyrant land; That millions here depriv'd of every right, Had not at least engag'd thy piercing sight. J. R.

From the Louisville Journal. MONUMENTS.

BY JOHN B. L. SOULE. Not in cemeteries only Are the records of the dead; All around our hearth-stone lonely May their epitaphs be read.

Every household showeth traces Sacred to departed love ; And each band of kindred faces Hath an absent one above.

Not a heart but hath some corner Darkened by the cypress shade, Where Affection sits a mourner, By the waste that death hath made. Not an eye but frequent turneth

Upward to the jewel'd sky, To some flashing gem that burneth With a new-born brilliancy.

Polished slabs and granite solemn May heroic deeds enroll; But the only lasting column Rises quarried from the soul.

From the soul, where foully linger Shadows of the lovely flown; Where no sacrilegious finger Stains the monumental stone. Marble words alone can never

Immortality impart; But Love's records live forever Deeply sculptured on the heart. Let no impious Te Deum

Nor the chiseled mausoleum, With its lapidary lays. Love shall claim the holy duty,

Celebrate the spirit's praise,

Watching with her angel tread, Tinging with immortal beauty All the relics of the dead.

WHITTLING-A YANKEE PORTRAIT.

The Yankee boy, before he's sent to school, Well knows the mystery of that magic tool, . The pocket-knife. To that his wistful eye Turns, while he hears his mother's lullaby : His hoarded cents he gladly gives to get it, Then leaves no stone unturned till he can whet it. And in the education of the lad, No little part that instrument hath had; His pocket-knife to the young whittler brings A growing knowledge of material things.

Projectiles, music, and the sculptor's art, His chestnut whistle and his shingle dart, His elder non-gun with its hickory rod. Its sharp explosion and rebounding wad. His corn-stalk fiddle, and the deeper tone That murmurs from his pumpkin-leaf trombone, Conspire to teach the boy. To these succeed His bow, his arrow of a feathered reed: His windmill, raised the passing breeze to win. His water-wheel that turns upon a pin; Or if his father lives upon the shore, You'll see his ship . beam-ends upon the floor. Full rigged, with raking masts and timbers stanch, And waiting, near the wash-tub, for a launch.

Ere long he'll solve you any problem given ; Make any gimerack, musical or mute, A plough, a coach, an organ or a flute, Make you a locomotive or a clock. Cut a canal, or build a floating dock, Or lead forth Beauty from a marble block : Make any thing, in short, for sea or shore, From a child's rattle to a seventy-four ;-Make it, said I? Ay, when he undertakes it, He'll make the thing, and the machine that makes is

And when the thing is made-whether it be To move on earth, in air, or on the sea, Whether on water, o'er the waves to glide, Or upon the land to roll, revolve or slide, Whether to whirl, to jar, to strike or ring, Whether it be a pistol or a spring, Wheel, pully, tube sonorous, wood or brass, The thing designed shall surely come to pass; For when his hand's upon it, you may know That there's go in it, and he'll make it go.

From the Banner (Middletown, N. Y.) PROGRESS.

Up, man of reason-'rouse thee up This is no slumbering age; Begird thy loins, unbare thy arm, And for the right engage; Stern outy's voice demands thine help, Arouse thee for the strife, Be up and doing, for the world With mighty change is rife.

Though knaves should scheme and rogues combine To thwart your honest aim, Maintain your ground-press on, press on-Add fuel to the flame : More and more yet, keep to the work-Ruise, raise the pile on high. Until its blaze, in giant might, Leaps to the very sky.

Already much has been achieved, There's much more to be done: But aid the work with all your strength, And the good shall yet be won; O'erleap the barriers prejudice May set up in your way, Hope on-take courage-persevere-And you will win the day.

Mind soars o'er matter-sordidness Sinks withering to the earth, And wealth, that long hath claimed the bow, Succumbs to humbler worth; Base systems, born in ages dark, Are falling to decay, And soon a blast by Progress blown Shall sweep them al! away.

And cant no longer shall be palmed As virtue on the good, Nor shall male-faced Hypocrisy Stand where it long hath stood; The semi-blind shall have their sight, And, opening their eyes, Things hall be known whenever seen Whatever their disguise.

DESULTORY REMARKS ON DANIEL POS-TER'S SERMON, ENTITLED, 'THE BIBLE NOT AN INSPIRED BOOK.

ESTEEMED FRIEND,-A short time after Rev. Danfel Foster's sermon with the above title appeared in the Liberator, November 14, 1851, we penned some desultory remarks on the sermon, but deferred sending them on for publication, lest it might be a means of preventing others from replying, who were better qualified for the task. However, on reflection, we said, 'We will do our part, we will show our opinion. God hath chosen the weak things of the world to confound the mighty.' And, encouraged by your former liberality to us, we now send them on, hoping you will give them an insertion in the Liberator. We will not promise any logical acumen of the

free from ' persons! abuse, or dogmatic assumption without proof.' Notwithstanding, we consider it our duty to speak plainly, as a dying person to dying persons, on a question of such momentous importance

Mr. Foster says he 'gives a concise, candid and just statement of the evangelical view of the Bible,'his sermon. For brevity's sake, we omit quoting execration of mankind. And he adds, 'Who can it; we admit it to be correctly stated. He says, I wonder that the nations around never embraced the shall try this view (evangelical view) of the Bible bloody religion of the Jews, (astonishing!) and by the standard of Christ's life and teachings, and by the Jewish institutions, and their established great that reason which God has given to man, the possession of which alone justifies the statement, that to exert an important influence in securing human man was created in the image of his Maker.' Where progress.' He further says, 'We are told that God did Mr. F. get the information that 'man was created commanded all this, and that He aided them in this in the image and after the likeness of his Maker, diabolical work; and we are denounced as infidels deavoring to stamp as 'a lying, fallacious produc- surely this is very calamitous to be denounced as an tion' (!!!) We deny that reason alone justifies the infidel! Mr. F. feels very sore under this charge, and

ly to assert, that the history of the fall is a 'senseless | we are not acquainted with his prophecies. story, a myth of the dim and distant past,' (Christ says, 'Cust not your pearls before swine, lest they trample them under their feet,') should at least be honored lawgiver of Israel, the friend of Christ, who able to give a true history of the transaction, which descended from heaven in bodily shape to 'talk' 'senseless story' has been believed by millions, with with him-Euke 9:30. You have represented Moses at least reasoning powers equal to Mr. Foster's, the as a lying, hypocritical, pusillanimous knave-as a first one of whom has never yet been found who re- legislator, a partial, sectarian bigot-a malicious, repudiated his belief, or signed a 'recantation' of that vengeful, unforgiving enemy, 'Moses's law sanccreed at a dying hour. God did not tempt Adam and tioned and enjoined the principle of retaliation Eve to sin; they were tempted 'when they were The Old Testament no where teaches the sublime drawn away with their own lusts and enticed.' Did doctrine of forgiveness;' consequently Moses was a they not enjoy the whole world and its fullness, with malicious, revengeful, unforgiving enemy; this agthe exception of one tree? Talk about the old toper, gravated by his enjoining this wickedness by law. with his corrupt nature and vicious habits, being tempted when he 'sees the wine red in the cup.' bloody, cruel, unjust, diabolical' monster, the author But it is too puerile to talk of such pure intellectual of . merciless, bloody, cruel, unjust, infernal and dia beings as were Adam and Eve, to be tempted by bolical laws; justifying, or, indeed, enjoining, coldsuch a despicable gratification. Granting that Mr. blooded, exterminating slaughter, which would just F.'s exaggerated history of the transaction is true, ly call down upon the head of Tamerlane or Nero and that the tree had all the attractions he represents, the execration of mankind.' You say, Moses's laws and that eating the fruit was not in itself intrinsically oppressed women by partial, unjust and oppressive wrong, would it constitute God 'tyrannical, malicious laws. There is no doubt of the existence of slavery unand u reasonable ' to make it a test of man's obedi- der the Mosaic law. Moses's law legalized and regu ence? We shudder at the idea! If man would not lated slavery.' The above are legitimate inferenced withstand such a small tempation, would it be sup- from what you have said against Moses and his laws, posed he would resist other tempations, arising from and, indeed, what you have labored, with Herculean the propen-ities of his nature, when the time should effort, to make appear, and, in most instances, your arrive when he would have temptations unavoidably language. presented to him? We ask, is there any thing un- If your representation of Moses is true, he was and gratitude to his Creator and bountiful Benefac- war on the inhabitants of Canaan; nay, that it is tor? Could man have had his standing permanently blasphemous to believe it.' Now, if this assertion secured on easier terms? Reason answers no. And is true of Moses, he must be a hypocritical liar in where is there any thing in the history of the fall saying, 'Thus saith the Lord'-although you say in True, Mr. Foster's comment on it is opposed to Christ's taken, considering the preceding chain of circumstan

corresponds with the history of the fall. It is manifest that human nature is not now as God made it, which occasion, God promised to give them the land either morally or physically, and he who affirms the of the Canaanites, Perizzites, &c.?-Ex. 3d, and contrary, dishonors God. One convincing proof of throughout the chapter. Moses could not be mista the truth of the Bible history of the fall is the unnat- ken as to the judgments inflicted on Egypt, one o ural, wicked oppression of woman, and her servile ac- which was the first born of every family being slai quiescence in her own degradation. The prediction by the hand of God-the Passover being institute and he shall rule over thee, has been fulfilled to the calamity; the Red Sea opening to give the Jews a letter, in all countries and ages.

Mr. Foster's remarks on the Mosaic code. He be- from heaven, and the different miracles which were gins by passing high encomiums on Moses, and on performed to sustain them through the wilderness the institutions and great principles he established.' the thunderings and lightnings of Mount Sinai a But, behold, what a summerset he makes! He says, the giving of the law, at which time Moses 'brough The law which was given by Moses is based on the the phrase, Thus saith the Lord'; and the ten com sectarian idea. It makes a distinction between the mandments, written by the finger of God on tables of Jew and the Gentile, and which rests on roligious stone. He could not be mistaken as to these matters forms and descent alone.' Here is another mistake. And you say, 'He had not the moral'courage, as The law of Moses makes no distinction between Jews legislator, to enact wholesome laws, consequently, he and Gentiles. One law governed the stranger and was a pusillantmous, lying hypocrite, if what yo the home-born Israelite.-Ex. 12:49; Numb. 9:14; affirm is true. Lev. 33:34. They were particularly told to be kind to the stranger, to love the stranger, &c .- Deut. 10: Mr. F. says he 'regards with much reverence and 18, 19. Strangers and Israelites had equal protection by law-had equal access to the cities of reluge.— of God, a burning and a shining light, who founded Numb. 13:15, with numerous other passages.

tioned and enjoined the principle of retaliation. Its an important influence in securing human happiness language is, An eye for an eye, a tooth for a tooth. Truly, Mr. F's love and reverence are unbounded The Old Testament writers no where teach the sub- We protest against such sentiments, as most contamlime duty of forgiveness, and love towards enemies insting to the morals of community, to say that and persecutors.' The Old Testament writers did person continuing in the habit of committing such teach the sublime duty of forgiveness and love to heinous crimes as Mr. F. charges on Moses, nay, es their enemies'; and the Mosaic code had a particular tablishing wickedness by law, and at the same time statute on this subject. Ex. 22:4, 5-'If thou be a true child of God. Who is it that may not b meet thine enemy's ox or ass going astray, thou 'a remarkable prophet of God, a burning and shin shalt surely bring it back to him again; or if he be ing light, (as for as moral character is concerned, lying down under his burden,' &c. &c. Was this law whom we may regard with much reverence and love" made for the special benefit of the ox or the ass, or Mr. F. breaks down all partition walls with a ven was it intended to teach the duty of doing good to geance; makes no distinction between the good and our enemies? For people nowadays to leave off their the evil; the slaveholder may still hold his grasp or home their enemy's ox or ass, his victim, &c. &c. would be considered an incident worthy of record. The sublime duty of doing kindness to enemies is specially enjoined, Prov. 25: 21, 22—' If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap immediately connected with the Jews invading the coals of fire on his head, and the Lord shall reward land of Cansan. Christ mentions it as a matter thee.' And the revengeful spirit is specially robuk-fact, that 'God spoke unto Moses in the bush,'-Mark ed, Prov. 17:5-24, 17, 18; Job 31:29. Christ says, 12:26; at which time and place, God commanded

tion to the crime. We have no idea that law wa ntended to be literally executed; Christ did repeal that law. The Jews probably considered that i should be literally executed. It is not an infallibl test, that because a law is repealed, it was wron when it was enacted. The Mosaic law was perfecin kind, but not in degree. God saw proper to gov ern, under the Old Testament, by physical penaltic executed by the hand of man. The world was the in a state of minority. No wise parent would gov ern adult children as those in minority. God in hi providence often visits the same kind of calamities on people which they inflicted on others-or, as Christ says, . Whatsoever measure you mete, it shall b measured to you again.' Hear Christ's opinion of the law. He settles the matter, Matt. 7: 12- Therefore, all things whatsoever ye would that men should do to you, do ye even so them, for this is the law and schools, but our wish is to make our remarks the prophets.' Mr. F., your own witness bears testimony against you. You cannot suborn Christ's tes-

Mr. F. says- The law given by Moses enjoins aggressive and exterminating war, and then follows a most appaling picture of their blood-thirsty cruelty and slaughter, which (he says) 'would have justly which view is contained in the second paragraph of called down on the head of a Tamerlane, or Nero, the but on the first page of the very Book which he is en- when we disprove this blasphemous claim. Well, statement, that man was created in the image of God, calls his opponents infidels back again. Is not that without the moral attributes of God being connected 'returning evil for evil'? Let us see if Christ does not prefer the same charge against you, Mr. Foster. Mr. F. begins his attack on the Bible by giving the John 5:4-6- Had ye believed Moses, ye would history of the fall, and, animadverting upon it, he have believed me, for he wrote of me.' says -- We are told God planted a tree, laden with converse of this is true; if you believe Christ, you beautiful fruit, the eating of which would give to will believe Moses. Christ confirms this view, Luke man a knowledge of good and evil. Another tree 16:31-'If they hear not Moses and the prophets, by its side bore fruit, the partaker of which would neither will they be persuaded though one rose from thereby be endowed with power of endless life. We the dead.' Now, Mr. F., Christ does not call you are informed that our first parents were told that they an infidel, but he calls you an unbeliever, . who would might eat of all the fruit of Eden, save that which not be persuaded though one rose from the dead, begrew on these two trees.' Now, this is not a correct cause you do not believe in Moses and the prophets.' history. It was only one tree, the fruit of which they Christ, in the first passage here cited, John 5:44, were forbidden to partake of, not two. Gen. 2:16, confirms the encomium you passed on Moses. You 17; 3:3. Mr. F. says- If this senseless story be say, 'He was one of the remarkable prophets of God, true, God did actually tempt man to sin, by placing a burning and shining light, as was Confucius. within his reach a fruit pleasant to the eye, fragrant Christ here says- Moses wrote of me; ' that is, he to the nostrils, palatable to the mouth, and forbidding predicted his coming, some thousands of years before him to taste of that fruit.' Now, here is another in- the event transpired. Now, this proves your statecorrect statement. There is not one word said of the ment, that 'he held communion with God,' for he fruit being 'fragant to the nostrils,' and they could not have predicted Christ's advent in the flesh, not tell it was 'palatable to the mouth,' until they had he not been inspired, in the evangelical sense of had tasted it; nor does it appear that they were at- that term. Whether ever Confucius predicted any tracted by its beauty, until the lying seducer deceived prominent future events, that entitle him to the charthem. A person who takes upon himself dogmatical. actor of a prophet of God, we leave you to show, as

Mr. Foster, you have drawn a most horribly diabolical picture of the moral character of Moses, the

You charge Moses, by implication, as being '

reasonable in God, thus testing man's obedience? hypocrite of the worst stamp. You dogmatically asa dependant creature, thus manifesting his obedience sert that God never commanded the Israelites to make opposed to the spirit of Christ's life and teachings? this he was honest! It is impossible he could be mis life and word, but his comment is not Christ's word ces connected with taking possession of the land of Canaan. Could Moses be mistaken about God speak-The history of the world and mankind directly ing to him out of the bush, where he received his commission to conduct the Jews from Egypt, on -Gen. 3: 16- Thy desire shall be to thy husband, to commemorate the Israelites' preservation from that passage, and waters returning again and overwhelm The next thing we will notice in the sermon is ing the Egyptians; the Jews being fed by mann

This Moses is the monster in human shape which institutions and established great principles which Mr. F. says- The law, as given by Moses, sanc- were far in advance of his age, which were to exert

Mr. F. says-'I receive Christ's teachings as infal Search the Scriptures; an injunction we very much fear Mr. Foster has neglected, or he would not make of Egypt to the land of Cansan; and God told him so many scrong statements. Let the Bible have a fair that he would give unto the children of Israel a land

The Liberator.

| hearing, before 'casting it to the moles and to the bats.' The law did say, 'eye for eye and tooth for tooth:' that is, the punishment would be in proporen—John 6:32. Christ observed the ordinance of jot or one tittle shall in no wise pass from the law, the Passover, which commemorated the coming out till all be fulfilled.' Its foundation is the 'Rock of of Egypt, because the night before their departure, ages.' The Bible has stood the shock of many centuthe destroying angel put to death the first-born of the Egyptians, and passed over the houses of the He-fessed friends and open fees. When Doctors of Divinbrews, without entering therein. Now, where were ity, calling themselves Evangelical, professed believthe children of Israel going, on leaving Egypt, but to the land of Canaan? Could God give them that land boldly out, and endeaver to prove slavery. the sum without dispossessing the former inhabitants? Christ of all villanies, a Bible institution, it is better calculated to the truth of a chain of circumstances lated to make infidels, than Tom Paine's Age of Reaimmediately connected with the Jews invading the son, or any other of his stamp. Its most potent eneland of Canaan, which proves, beyond cavil, that mies are those of its own household. God commanded them to make war on the Canaanites, and take possession of their land. God manifestly showing his approbation, by miraculous interposition. 'He thus aided them' in what you are leased to call 'a diabolical work.'

Now, Mr. P., your principal witness, Christ, has testified against you, on the question under consideration, and has justified the history of Moses, and Christ is your only witness. You have barred your econd witness, Reason, by your own asseveration You have acknowledged that 'you receive Christ's testimony as infallible, that you receive it as wholly true.' There is no such thing, according to your showing, as unperverted reason, and you have specially shown the 'pernicious effects of relying on the opinions of fallible men; ' and that even the Divine Spirit in man does not, and cannot, 'insure you against mistakes of faith, of judgment, of practice.' Consequently, you have barred reason from giving ony against Christ. But reason and Christ do not disagree. Reason says, God has a right to punish man for his wickedness, and does punish him. There is no person, so far as we know, who denies that God does at least punish in this life; and reason says, God has a right to choose the instruments by which He will punish man. He may do it by the hand of man, if he sees proper. The inhabitants of Canaan were dispossessed of their land, and were viction, same fine. &c., imprisonment in Jail or House canaan were dispossessed of their land, and were slaughtered, on account of their wickedness. As they had forfeited their land by crime, God had a right to give it to whomsoever He pleased. But, under the poor debtor law. Applies to clerks, servants, &c.

Sec. 8. Prosecutions, civil and criminal, provided for. Selectmen and Mayor and Aldermen shall prosecutions. punishments out of the hand of man into his own hand exclusively. No man has now a right to imbrue his hands in his brother's blood, nor ever had a right, except when God commanded him so to do. Christ was the end of the bloody code. Nor does this changeable, more that itshows Him enangeable, because the description and food of second for one not an agent may a flood—Luke 17: 26, 27—and He has promised He ufacturing, fine \$100, and bonds of \$2000 for or year; second, \$200, &c., or four months' imprison ment; third, same fine, together with four month 9: 11. We are told he destroyed Sodom and Gomorah by raining fire and brimstone from heaven—Luke 17: 29—and we hear of no other cities being destroyed by the same means. This does not make God changeable. He is unchangeable in one thing, namely, in punishing sin; but not unchangeable as to the means. Mr. F. himself saxs that God will namish the wicked. Mr. F. himself says that God will punish the wicked. He says, 'He (God) is the father and friend in whom you may trust with unshaken confidence, that your destiny is secure, if you seek to know and obey his righteous law. Who denies this? But does it not tended for sale, contrary to this law, in any store, imply that our destiny is not secure, if we do not shop, warehouse, steamboat, or other vessel, or seek to know and obey his righteous law? We would have supposed, when Mr. P. was speaking of God in connection with the Mosaic law, that he con-God in connection with the Mosaic law, that he considered him a being all love, smiling as complacently circumstances. The liquor and implements of the on the wicked as on the righteous. But now he noted liquor in the original processor, but the original processor but the control in the original processor. speaks as if God will punish the wicked. He speaks

pointedly of Christ's punishing both for sins of omis
casks not to be received as evidence. Seized liquor, pointedly of Christ's punishing both for sins of oanssion and commission. Those who omit doing acts of
kindness to those who are suffering, if they have it
in their power so to do, and recompensing the crime
of those who oppress and wrong Christ's brethren, as
if done to himself. Mr. F., in speaking of Christ in
contrast with the Mosaic law, represented him as all
love and affection, inflicting no punishment, but encircling all, good and bad, in a fraternal embrace,

sion and to be received as evidence. Seized liquors,
not proved to be imported, to be destroyed by order
of Court.

Sec. 16. Upon proof that seized liquors they shall be delivered up to the owner.

Sec. 17. Bonds for fine and costs in case of appeal
from an order of Court to destroy seized liquors.

Sec. 18. As to seizing liquors near any public show,
such as cattle fair, muster, &c., and thirty days' imprisonment. with the exception of the Jews. So it seemed to us.

In dishonoring the Jews, Mr. F. dishonors Christ.
Christ was a Jew, and had 'the bloody and cruel rite

Christ was a Jew, and had 'the bloody and cruel rite

SEC. 19. No suit to be maintained for liquors some in violation of the law, nor for recovery of the potsession of liquors parted with in violation of the law.

SEC. 20. The act to take effect in sixty days from circling all, good and bad, in a fraternal embrace, prisonment. of circumcision 'performed on nimeel by his parents; a lineal descendant of Abraham, Isaac, Jacob and Da-and after its passage. Existing laws inconsistent therewith repealed; but pending prosecutions not to be affected by it. vid! Christ did not consider himself insulted by being called the son of the 'bloody Jewish warrior.' He was obnoxious, according to Mr. F's theory, to the charge of Jewish sectarianism, when sending out his disciples to preach, he commanded them, saying,

"Go not into the way of the Gentiles, and into any cities of the Samaritans enter ye not, but go rather was very able and improved by Parker Pillsbury, to the lost sheep of the house of Israel. — Matt. 10:

5, 6. To the woman of Canaan he says—' I am not Pillsbury first read the sixth chapter of Matthew in a 5, 6. To the woman of Canaan he says—'I am not sent but unto the lost sheep of the house of Israel. It is not meet to take the children's bread and cast it to dogs.'—Matt. 15:24-28. Christ's personal ministry was specially intended for the Jews. He did not break down the partition wall which Moses built up, during his personal ministry. It was Paul who said the middle wall of partition by the death of Christ was broken down between Jew and Gentile—Eph. 2: 14; and it was Paul who said there was 'neither male nor female in Christ Jesus; '—that 'Jewish, prejudiced, sectarian Pharisee.' The Jews were a highly judiced, sectarian Pharisco.' The Jews were a highly and vigorous discussion of the subject menti favored people, 'chiefly because unto them were committed the oracles of God,' which, according to Mr. F's showing of the fallibility of man's reason, are indispensable. But God did not, on account of their privilege, allow them to go unpunished for their sins. He told them, by the prophet, 'You only have I known, of all the families of the earth; therefore, I will punish you for all your iniquities,' Amos 3;

2. On entering the land of Cannan, the Jews are told take exception to the discourse on Sunday evening. 2. On entering the land of Canaan, the Jews are told not to follow the abominations of the former inhabitants, lest the land would spew them out also. And ly world. Mr. Pillsbury assailed no man's faith or when the Jews became wicked and rebellious, they doctrine, though he was not sparing in his denunciation of the monster of the day. calamities, worse than the Canaanites, who were in stantly destroyed. The Jews were also 'slaughtered by thousands, the residue diminished by lingering judgments, and were scattered through every nation under heaven, persecuted by all; a scattered and peeled people, and they are at the present time a distinct people, dispersed over the world-which is : nost extraordinary circumstance, indeed, miraculous What Moses told them has been literally fulfilled The Lord will 'send a nation of fierce counter which shall not regard the person of the old, no show favor to the young.' Deut. 28-throughout. God says, Jere. 25:9, that 'He would send Nebuchadnezzar his servant against them, who would make them a desolation, an astonishment, and a hiss What is the reason you say nothing against the judgments inflicted on the Jews? Did not God also punish them for their sins by the hand of man, and

denationalize them, as he did the Canaanites ? We fear if the United States, as a nation, does no repent of its oppressions, pride and vain boasting, it will likewise perish. Oppression was one special sin God charged on the Jews, for which he said he would

dation, the New the superstructure. If the founds

• Mr. Foster asserts that the Mosaic law oppres women. Our opinion on this question is before the public, in our work entitled, 'A Scriptural View of Woman's Rights and Duties, of which work, on its first appearance, Mr. Garrison saw proper to say, 'Its Scriptural vindication of the equality of woman is triumphant.' For which commendation, we hold him in grateful remembrance.

ELIZABETH WILSON

The following is a summary of the provisions of the new liquor law introduced into the Senate of Massachusetts recently, and now under discussion in that body:

serve one year, unless sooner removed.

SEC. 3. Bonds of selling agents prescribed to the amount of \$600. The names of agents to be returned to County Commissioners, &c. Regulations to be

and Aldermen of Boston may appoint agen's to man-ufacture, and they may sell to town agents in any quantities, or for exportation out of the State, and for mechanical and chemical purposes, in quantities of not less than thirty gallons. Term one year, unless

names.
SEC. 7. Penalties for selling by a person not an

against agents to manufacture.

Sec. 12. First conviction for one not an agent man

For in the State.

SEC. 14. The prosecuting officer cannot enter a n
pros without the concurrence of the Court.

SEC. 15. Search warrants to issue upon the con

The Essex Freeman, a Free Soil paper, gives the following notice of a recent discourse in Salem,

by Parker Pillsbury :-

BENEATH THE CLOTH. Clergymen sometimes let emselves down to familiar ways as well as other ople. Witness the following note from Rev. E. L. Magoon, to Mrs. Kate Sedgwick, brought to light in the Forrest case:—

DEAR 'KATE'-Your kind invitation to 'eatin at 3 P. M., came to hand at 11 this morning. I posted to your tabernacie, and now here I is, to say that it is unpossible utterly to be with you as you desired. At the hour you name, the dead are to be and nights to come, I shall be up to my eyes work. Last week I was in four congr Providence, Boston, and Salem. Next no matter. Wife sends lots of love.

[From the Pennsylvania Freeman.]

THE CLIMAX OF SHAMELESSNESS .- The man wh figured most prominently in the Kossuth meeting at Harrisburg, and who was actually selected by the citizens of that place to go to Baltimore to convey their invitation to the illustrious Fugitive, was Co ner Mc Allister, the very be We must bring our remarks to a close. We would tribe of Northern slave-catchers, and the only one have been very glad to have had space to make some remarks on the Old Testament servitude, but we have already trespassed on Mr. Garrison's columns, for which we hope he will pardon us.*

It is not some remarks on the Old Testament servitude, but we have already trespassed on Mr. Garrison's columns, for which we hope he will pardon us.* It is our earnest desire to disabuse the Bible of slanderous charges preferred against it, as far as God has given us ability. The Old Testament is the foundation, the New the superstructure. If the foundation, the New the superstructure. If the foundation is the foundation of the superstructure.

The Springfield Republican learns that Mrs eany Lind Golds amidt has purchased a farm in forthampton, Mass., with a view of having a habition as well as a name in that place.

THE NEW LIQUOR LAW.

Sec. 1 prohibits the manufacture or sale, directly or

ndirectly, by principal, clerk, servant, or agent, except as provided in the act.

SEC. 2. Selectmen of any town, or the Mayor and Aldermen of any city, may appoint agents to sell spirits, wines, or other intoxicating liquors, to be used for medicinal, chemical or sacramental purposes. To

prescribed.

SEC. 4. The County Commissioners and the Mayor

Sec. 5. Bonds of manufacturers fixed at \$600.

Sec. 6. Record to be kept of manufacturers and

Yours pertinaciously,

yond successful competition in that line; but if his sulphurous majesty does not send his hat to McAllis ter, he will prove himself incapable of appreciating the merits of a rival who has beat him all hollow!

CURES WITHOUT FAIL CUTS.
BURNS. BRUISES.
FLESH WOUNDS, CHAPPED HAMDE
BILES, FELONS. SORES.
SORE EYES.
CHILBLAINS,
INJURY BLESS,
RING WORM, SELINTERS,
RING WORM, SELT RHEUM,
ERYSIPELES,
SHINGLES.

TRY IT ONCE YOU NEVER WILL BE WITHOUT DE The Good it Does is Felt at Once.

CURE IS SURE AND PERMANES RUSSIA SALVE VEGETABLE OINTMENT Has cured thousands of the abs It has been used and sold in the last Thirty Years, and it have stood the test of EVERY MOTHER WITH CHILDREN

ALL HEADS OF FAMILIES, uld keep a Box in the Cupboard, or on y kandy to use, in CASE OF ACCIDENT. Price, 25 Cents per Box. Patton, are size metal lones, with an engage rate up in large size metal lones, with an engage, without which more are reason.

Profile by all Postmariers, Apotencies, and Grocers, and Wholesale and retal by Concern, and REDDING & CO.

8 State Street, Barten

Imitations of Woods and Marbles

The productions of Nature in one hundred war in skilful style in two days.

LIGHT and dark Oak, Maple, Black Walnut &s. in-wood, Rosewood and Mahogany minted in the most natural manner; Front Doors, Room, &. the most natural manner; Front Doors, Rooms, k., painted as above; Vestibules, Passages, kr. wold out in blocks, and veined in imitation of bias as Italian, Bardillo, Derbyshire fossil. Egyptim of White Marble. Front door side lights, and all kin of glass work ornamented with Flowers, &c., rect imitation of ground and cut glass; Sign Pai ing; Plaster Figures, &c., Bronzed and Gilded. Work of the above and various other descrip

executed in good style, and at fair charges, h CHRISTOPHER NEEDHAM, No. 11 Fayette Court, 401 Washington street, 5 Country and city orders attended to. January 2

TO THE LADIES. A MONG the many improvements of the day one for the better promotion of female comi

a most critical period of life occupies a preint part. Those ladies who regard comfort, punit delicacy, as worthy of their attention, will be pit to learn that their wants can be attended to by MRS. M. CHOATE. MIDWIFE AND PHYSICIAN.

an educated practitioner, and a graduate of the la She will also attend to diseases peculiar to be and spare no pains to render herself attenue skilful in her profession.

No. 20 Bennet street, Boston. December 19 The Practical Christian. A Fortnightly Paper: the Organ of the HOPEL COMMUNITY, Milford, Mass. THIS paper is now in its twelfth volume, well ed and ably edited: devoted to Christian

ism and Universal Reform. Ann Salant, E A. G. Spalding, Publisher. Terms, \$100 pm num, payable in advance. Miss H. Martineau's New Book

LETTERS ON THE LAWS OF MAN'S NATURE AN DEVELOPMENT,

By HARRIET MARTINEAU and H. G. ATER First American edition, just published as sale by J. P. MENDUM, 35 Washington a Boston, up stairs, 4th story. August 29

HIGHLY IMPORTANT TO FEMALES

MAD. BOIVIN'S PREPARATORY PARTURIES

OR FEMALE RELAXING EMBROCATIO FOR MITIGATING THE PAINS OF CHILD THIS wonderful agent, for an external apient most celebrated Female Physicians of Paris, aging greatest blessing of the age for mitigating dependently better the most gratifying results. Hundreds of females have already used it in American the most gratifying results.

with the most gratifying results

Olymin Boston, by Mrs. E. Kidder, No. 100 Colin East Boston, by Mrs. E. Kidder, No. 100 Colin East Boston, by Robert Kent, Apotheory, irick Square; in Worcester, by A. Clark, Apotheory, Mrs. M. S. Thompson, Fernale Physician, at Stone, No. 2 Maple street; in Clinton, by E. Ballyr, in Barre, by Wadsworth & Allen; in Loed C. S. Eastman & Co.; in Amherst, by Newton Ed.

November 14

Dissolution of Partnership. NOTICE is hereby given that the Partnership to force existing, under the firm of Smith, 04 Co., is this day dissolved, by mutual consensor partner, Thomas Smith, having refred the firm, and sold all his interest to his co-juit who will settle all demands.

REUBEN H. OBER The business of the old firm will be of The business of the eld firm will be con-the old stand, No. 2 and 3 Haverlill street, by J Ober, where will be found a large assurant tania Ware and Glass Ware, and the cutout the old firm and others are invited to call and the before having and the same invited to call and ine before buying elsewhere. Boston, January 1st, 1852.

BOOKS.

BELA MARSH, No. 25 Combill, has far min 5 following valuable books, vis:

The Slave, or Memoirs of Archy Moore, and the Branded Hand, by Capt Jonathan Wales, if The Branded Hand, by Capt Jonathan Wales, if Pieture of Slavery for young persons, by de. History of the Mexican War. (including 'Pieture of the People,') by I. Moody, for the People,') by I. Moody, a Fugitive Size, if The Church As It Is, by Parker Pilisbury, The Church As It Is, by Parker Pilisbury, Letter to the People of the United States on Slavery, by Theodore Parker, and Savery, by Theodore Parker, Discourse, occasioned by the death of Parker's Discourse, occasioned by the death of Marker's Discourse, occasioned by the death of Marker's

Parker's Discourse, occasioned by tast
John Quincy Adams,
Conscience and Law or a Discussion of out
comparative Responsibility to Human and
Divine Government, by Ker Wm. W.

Divine Government, by her the patton,
Spooner's Argument on the Unconstitutionality
of Slavery,
Spooner's Defence for Fugitive Slaves against
the Acts of Congress of February 12, 17th
and September 18, 1850,
The Three Chief Safeguards of Society, a Ser.
mon by Theodore Parker,
Parker's Past Day Sermon—The Chief Siss of
the People,

the People,
The Great Harmonis, vol. 2—The Teacher,
by A. J. Davis,
The Philosophy of Spiritual Intercourse,
do do of Special Providences—i Heat and Light for the Nineteenth Century, at The Auto-Biography of Henry C. Wright, at Aug. 29.

J. B. YERRINTON & SON BOOK, NEWSPAPER AND JOB PROFILE LIBERATOR OFFICE, 21 CORNI

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